DIVINITY SCHOOL of the PACIFIC LIBRARY

# THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE EIGHTH MISSIONARY DEPARTMENT WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO, AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH.

Volume L. | FOR CHRIST AND THE CHURCH | Number 1

San Francisco, August, 1914.

## A PRAYER FOR WORLD PEACE

O Almighty God, Lord of lords, and King of kings, Who alone canst order the unruly wills and affections of sinful men, and Who hast taught us that the fruit of righteousness is sown in peace of them that make peace; send a very present help, we humbly beseech Thee to the nations now so sorely troubled with wars and rumors of wars. Calm the leaders of men from the wrath and passion of strife. Enable them to see and follow the right pathway of human progress. Bind more securely the century bonds of world-federation. Quicken everywhere a sense of the appalling horrors of war. Spread abroad the spirit of true righteousness and peace with fuller power of the Prince of peace and of His Church. We ask this through the same Thy Son Our Saviour Jesus Christ. Amen.

Authorized for use in the Diocese of California by the Bishop.

The Pacific Churchman will devote this page to a BUSINESS DIRECTORY for the benefit of our readers. Now that PARCEL POST is available our out-of-town subscribers can be satisfactorily supplied from reliable city firms, and The Pacific Churchman will do its best to help in the promotion of this goodwill.

### ACCOUNTANTS—CERTIFIED PUBLIC.

*Frederic M. Lee, 401 Mills Bldg., S. F.
*McLaren, Goode & Co., 519 California St., S. F.

### ART GLASS AND CHURCH FURNITURE.

*Spaulding & Co., Jackson Boulevard and State St., Chicago.
*J. & R. Lamb, 23, 25, 27 Sixth Ave., New York.
*R. Geissler, 56 West Eighth St., New York.
*W. & E. Schmidt Co., 308 Third St., Milwaukee, Wis.
Thomas & Schneider, 607 Howard St. Kearny 5365.

### BANKS.

*The German Savings & Loan Society, San Francisco.

### CARPET CLEANERS.

*J. Spaulding & Co., 353 Tehama St., San Francisco.

### CLEANERS AND DYERS.

The Tuxedo, 2044 Polk St., San Francisco. Phone Franklin 7572.

### CEMETERIES.

*Cypress Lawn Cemetery (Iona Churchyard), 995 Market St., S. F.

### CHURCH EMBROIDERY.

*St. Mary's Guild, Trinity Church, Gough and Bush Sts., S. F.
*Cox Sons & Vining, 72 Madison Ave., New York.

### DAIRY PRODUCE.

*B. M. Atchinson & Co., 2550 Sacramento St., S. F.

### GROCERS—WHOLESALE.

*S. Foster & Co., 59 Main St., S. F.

### GROCERS

C. H. Offerman, 1347 Sacramento St. Phone Franklin 5650.

### INSURANCE

I. R. D. Grubb, 32 Montgomery. Kearny 4763.

### PRINTERS AND ENGRAVERS.

*Foster & Short, 342 Howard St., S. F.

### PLUMBING

*J. E. O'Mara, 443 Minna St., S. F.

### REAL ESTATE.

I. R. D. Grubb, 32 Montgomery. Kearny 4763.

### SCHOOLS (BOYS)

*Anderson Academy, Irvington, Cal.
*St. Matthew's School, Burlingame, Cal.
*The Raymond Coaching School, 2659 California St., San Francisco.

### SCHOOLS (GIRLS)

*Miss Harker's School, Palo Alto, Cal.
*The Hamlin School, 2230 Pacific Ave., S. F.

### TRAVEL.

Thos. Cook & Son, 689 Market Street
San Francisco

### MARKETS.

*W. H. Lamb, 1730 Fillmore St., S. F.
*A. O. Rossi & Co., Cor. Sutter and Polk Sts., S. F.
*Levy, Schweitzer & Co., 136-148 Fifth St., S. F.

### ORGANS, PIANOS

Kohler & Chase, 26 O'Farrell. Kearny 54.

### BELLS.

*The C. S. Bell Co., Hillsboro, Ohio.
*Meneely Bell Co., Troy, N. Y.

### EMMANUEL INSTITUTE OF HEALTH.

*Rev. T. P. Boyd, 166 Geary St., S. F.

### MEN'S FURNISHINGS.

*Porchers & Seagrave, 1254 Market St., S. F.

*Advertisers in THE PACIFIC CHURCHMAN

PHONE WEST 5498
**W. H. LAMB**
DEALER IN CHOICE
**FRESH FISH, OYSTERS, CRABS, CLAMS, LOBSTERS ETC.**
The Grand Market
**1730 FILLMORE ST.**
NEAR SUTTER, SAN FRANCISCO

**The Emmanuel Institute of Health**
SAN FRANCISCO, CALIFORNIA

A School of Health and Happiness: Teaching and Practicing the harmonious use of Spiritual, Mental, and Material Forces for the relief of human ills. Resident course of Instruction. Patients received for treatment. A postal card will bring you the Circular of Information and a copy of THE EMMANUEL PRESS—*a live wire* on the subject of health and happiness. Address:

REV. THOMAS PARKER BOYD,
THE WHITTELL BUILDING, 166 GEARY ST.
PHONE SUTTER 4788 SAN FRANCISCO

**Church Changes, Decoration, and Enrichment**
Can best be executed during the summer months, and we estimate on a design and execute same to client's own instructions and the limit of the expense given arranging for use of LOCAL LABOR where available while the more artistic details will be forwarded from New York.

*Ask for Preliminary data and Photographs*

J & R LAMB
STUDIOS 23-25-27 SIXTH AVENUE NEW YORK

# The Fruitage of the Holy Spirit

Rev. John T. Stone

(Selected from a Recent Sermon)

The power of the Holy Spirit manifests itself in a praying church, and reveals its power in God's answers to those prayers. We talk of prayer; we believe in prayer; but do we represent the praying church, and are we known as men of prayer? The theory of prayer may exist without its practice. We may believe in prayer, and talk of prayer, and write of prayer; *but do we pray?* Does God know us as men of power in prayer? The missionary world is filled today with men of praying power.

Many years ago, at Northfield, when conducting a class at one of the student conferences, I rose early, that I might prepare my work fresh each morning. The man with whom I stayed was a missionary in India, quiet, unnoticed and without special leadership in the conference. Not a single morning did I rise without finding my roommate on his knees before an open Bible. All the experiences of that conference, the man of God who spoke, the earnest addresses delivered—all have gone from my mind; but the living impression of that man of prayer has never gone. All unconsciously he influenced my belief in prayer, and gave me its deeper meaning.

It is said by one of the fellow-students of the late William Borden, that one cold morning, when a number of them as students were away together and occupied the same room, one of the number rose, thinking all the others would be asleep. There he saw this student, wrapped in a blanket, on his knees before God, pouring out his heart to the Almighty.

Prayer power is the power of God's Holy Spirit within the life. Scores of the problems of our daily lives and parishes would cease to be problems if we know aright the Throne of Grace and realized fully that we have not only the promise of Christ but its fulfillment, for we are living in the day of power of God's Holy Spirit. What a marvelous hold we have with the whole world through this power of prayer. Missions at home and abroad, all our varied church and world-wide interests may be taken to God and every problem solved, as we pray "in faith believing." There is not a single problem which faces us which may not be solved aright, if we allow God to solve them; if we are willing to look beyond our own plans and realize that God is far more interested in every detail of our work than we can be, that God is willing to correct any error and regulate all workmanship; that He would free us from all personalities and judgments, from all discriminations and prejudices, and speak to us in the living power of His own truth, as the result of our prayer-filled lives.

Here is another conception of the power of God's Holy Spirit. There is nothing too great for Him to do. We are believers in impossibilities. He glories in the impossible. He shows to men the utter fallacy of their own working as He Himself changes the plan or project to accomplish a great end. Quickly He removes one life from earth to heaven, or transfers one upon whom the world depends to another field. No man is indispensable to Him, for His great plans work out with wonderful exactness and superb precision, but not according to our plans and premises. We can "do all things through Christ which strengtheneth us," for the power of God's Holy Spirit is ours; it has been promised, and He will fulfil. Thus, we must wait and expect, and accept, and appropriate, but the presence of God is permanent presence. His greatness is a patient greatness. He is reliable, and steadfast, and sure, and unchanging.

The power of God is not an acquisition or attainment, but a reception. "Ye shall receive power when the Holy Spirit is come upon you." "Ye shall *receive* power." The Almighty is the giver; we are the receivers. His presence commits Him to His task, and we are but to receive that which He freely gives. He will work in us, and through us and with us and by us. He will use our lives, our gifts, whatever they may be, our failures, our limitations, for His glory.

One of our men was taken sick, and underwent a serious operation in a large Presbyterian hospital. Just afterward, we learned that two or three attendants were influenced by his life, and that one of the young physicians who waited upon him remarked that his life had given him a new purpose and new confidence in Christ. The power of God's Spirit means that human limitations may glorify Him. When the man who invented the recent method of finger reading for the blind, was told that he could never see again, he fell upon his knees and thanked God for the limitation of blindness. He then gave himself to the study and realized for the first time the countless thousands who were blind who could never know God's truth. He gave his inventive mind so completely to the subject that he discovered this new and valuable method. It is said that thousands have been converted as a result of his work.

The power of God's Spirit within our lives means *vision*. "He shall guide you into all truth." What a limitless view opens before us as we climb this mountain of faith. Valleys of which we never dreamed, expanses far beyond the power of the human eye to see, these are the expanding fields of faith into which God would lead us. The souls that know such power are never tired, no matter how fatigued the body may be. Like Arthur Ewing at Allahabad, they see the future of a great nation won for Christ; like Falconer in Arabia, they willingly reject the offer of a Cambridge professorship, that they may speak to the Mohammedan world. Like thousands of our missionaries and pastors, at home and abroad, the power of the Holy Spirit may be a telling and controlling force which means hope and joy and peace, in painstaking and constant service. Life loses itself in this splendid expression of devotion and the heart is happy all the time.

God's Spirit means complete submission and sacrifice. A month or two ago, I was leaving a city of the Northwest. On the same train was one of loyal missionaries, whom we love and honor. He had met with an accident on a western train, and was going to be operated upon. One of his men accompanied us to the station. This friend had been a rough, wicked man before he found the Master, but is now living in the daily presence of God's Spirit. He is appropriating the power which is transforming his life. Turning to his injured friend and holding out his left arm, he said: "You know my old left here. You know my old left here. You may need a bit of bone, or blood, or flesh, or skin. Anything in the old left is yours." Then, lifting his right arm, he said: "Anything in my old right is yours. I'll just stay back here at home and wait for a message, and the minute you tell me to come I'll fly to you. Anything I've got is yours, *but you must live*, and you must have your strength and power." Across the car, all unknown to them, a man of the world let a newspaper fall over his face and his eyes were filled with tears. In a moment the train was away, but I had gained a vision that night of a noble soul controlled by God's Spirit, whose whole life had been given to the Almighty—not merely a dominating influence of friendship and love, but a desire to do God's work in God's way, with his body and being.

O men of Christ's great Church, which we all love, let it be dominated and controlled by the Spirit of God, that God's power may work within us, that nothing trivial nor small may turn us from the path that God has planned for us. There are nations to conquer for Jesus Christ. There are problems to solve with his glorious wisdom. There is spiritual development before us of which we have never dreamed. The outward temple of every Church of Christ is secondary. The indwelling temple of God is the important one. We may hear Him speak to us today: "I give you my power."

---

## SUNDAY LABOR.

Does playing an organ and leading a choir in church on Sunday violate the Sunday laws?

Baltimore has been agitating the question and a conscientious alderman has introduced in the city council an ordinance to legalize such industry—happily oblivious of the fact that city ordinances do not go far in modifying State laws.

The city solicitor, however, holds that organists and choirmasters, though working for pay, are not violating the law. "From the time when David wrote his beautiful psalm for the temple service and commanded to 'praise the Lord upon an instrument of ten strings and upon the psaltery, upon the harp with a solemn sound,' all through the ages and down to this present day," he says, "singing and playing on instruments have been considered a part of Divine worship."

Choirs may therefore proceed with their Sunday worship without fear of the policeman—at least in Baltimore.—The Living Church.

---

Most of us make an altogether unjust classification of matters into secular and sacred. There are some things which we attempt wholly of ourselves, as though God were not interested or concerned in them; and there are other things which we leave for God to do, as being His particular business and not ours at all. But there is no business from which we can rightly exclude God, and no business of the Father's that is not also ours. Therefore, all things come under the dominion of prayer, even the slightest and the most personal. And while personal failure thrusts us upon the care and protection and help of the Father, it is an infinitely sweeter thing to know an absolute dependence upon Him, and to see all our business glorified because it is all His.—The Living Church.

337008

# The Missionary Education Conference at Asilomar

The first Missionary Education Conference for the Pacific Coast was held July 3rd to 12th at the fine new Y. W. C. A. grounds, Asilomar, Pacific Grove, California. The weather was not up to the usual grade of "Sunny California," for the sun was visible on two or three days only. It was chilly, not to say cold, and most of the time the delegates cheerfully shivered in front of a blazing fire in the big fireplace in the administration building.

For a first conference the attendance is considered very good, 104 delegates having been registered. Considering the wide extent of the Pacific Coast country and its comparatively scanty population, this is a very satisfactory showing. Our Church was represented by thirteen delegates and was fourth in number. We had more here than at the first Silver Bay Conference, where, it is reported, there were but two Church delegates. Our delegates at Asilomar were Mrs. S. C. Botkin, Berkeley; Mrs. J. H. Bunting, Centerville; Miss C. L. Fiedler, Sausalito; Miss Grace G. Grigsby, San Jose; Rev. G. C. Hunting and Mrs. Hunting, Berkeley; C. E. Kelsey, San Jose; Deaconess Mary B. Mott, Berkeley; F. J. Russell, wife and daughter, Hayward; Rev. Leland H. Tracy, Guadalajara, Mexico; Miss Adeline H. Wright, San Jose. There were also two or three Church people present, but not registered.

The spirit of the conference was most excellent. No one could fail to be impressed by the powerful missionary atmosphere. The delegates were, in a sense, picked representatives. There was no one without a fixed and definite spiritual purpose. All either knew something about missions, or was anxious to learn. The convention moved very smoothly, owing in a considerable measure, doubtless, to the fact that five experienced leaders came out of the East to launch properly the first M. E. M. Conference. These five leaders were C. V. Vickrey, secretary M. E. M. committee; B. C. Milliken, secretary Presbyterian Board; G. F. Sutherland, secretary Methodist Episcopal Board; W. E. Doughty, secretary Layman's Missionary Movement, and Miss Susan Mendenhall, editor of "Everyland." To these must be given a considerable share of the credit for the success of the conference. A considerable share must also be given to the Pacific Coast Committee of the M. E. M., and especially to the chairman, Ernest H. Hall, and to the secretary-treasurer, G. W. Hinman.

The day began with the rising bell at 6:30 a. m. Breakfast at 7:30. The four-hour class period began with the mission study classes, six of them, under Dean Milliken; then the grade work, five classes, under Dean Mendenhall; then the institute work or parliament under Dean Sutherland, 10:35 to 11:35. From 11:40 to 12:05 was given to missionary addresses, usually from missionaries from the field, closing with twenty minutes intercessory prayer under the Rev. W. E. Doughty. Dinner, 12:30.

The afternoons were free for recreation or any purpose the delegates desired. Supper at 6 p. m. In the evening at 7 o'clock was an hour of Bible study under the Rev. G. W. Johnson of Berkeley. From 8 to 9:30 p. m. more missionary addresses were in order, or other addresses of general interest. The Right Reverend W. H. Moreland, Bishop of Sacramento, was the speaker on Sunday evening, July 5th. Two evenings there were lantern slides showing missionary activities. On two evenings, instead of the addresses, the conference divided into denominational groups, the Church group being under the Rev. G. C. Hunting, missionary secretary for the Eighth Province. Lights out about 10 p. m.

The grounds at Asilomar are very attractive. The buildings are situated on the edge of a pine forest, looking out upon the gleaming sand dunes and the open Pacific Ocean. Although the accommodations at Asilomar are not palatial; they are excellent and very comfortable. The tent houses, substantial frame structures with canvas partitions and sides, can accommodate about 300 people. The sanitary arrangements are very good and the sewer system complete. The water supply is abundant and of fine quality. The grounds and buildings are lighted by electricity. Inasmuch as the soil is mostly a fine white silky beach sand, it is one of the cleanest convention grounds in America. The table was good. The dining-room consists, at present, of a large tent. By next year it is hoped to have a dining hall and an auditorium building.

A striking feature of the conference was the presence of some eighteen missionaries from almost as many different parts of the earth. Their stories were intensely interesting and the delegates seemingly could not get enough of the real missionary stories from the firing line, as it were, of the Church. During the later days of the conference a story hour developed in the afternoon, not for addresses, but for simple little stories of missionary life. These stories proved very popular and enjoyable. One afternoon there was a "Missionary Exhibit," in which the stories were illustrated by people in costume. One evening a big bon fire was built in the sand dunes and a few stories told. But the call soon came for stories in the foreign languages themselves, and each missionary gave a sample of the language of his people. Then they sang "Jesus Loves Me, That I Know," in ten or twelve languages all at once and the result was neither incongruous nor unpleasing, for the differences of language were not noticeable and the harmony only remained. Another evening the stories were down on the beach and we built a bon fire and had a jolly supper there, of abalone chowder, coffee and sandwiches, fruit, pickles and pie, and nobody was the worse therefor. Most evenings, however, were a little too chilly to be out of doors.

During the afternoons there were tennis tournaments, baseball games and other sports. Some persons went on "hikes" to the Point Pinos lighthouse, or Point Joe, or elsewhere. Many went around the Seventeen-mile Drive, or to Carmel, or Point Lobos, or to the baths, or marine gardens at Pacific Grove, or to Old Monterey, or Del Monte. Many were satisfied to stay at Asilomar with the pines and the sand dunes and the sea.

The conference came to its close without one single untoward or unpleasant incident. It is probably too early to estimate its effect or value. It is certain that the foundations have been well laid for a series of splendid conferences. No people have a keener appreciation of a good thing than the people of the Pacific Coast and we may confidently expect an increase in attendance year by year, until we equal or exceed the great Eastern conferences.

---

During the Cathedral Service Sunday morning, August 2nd, a telegram came announcing the death in the early forenoon at St. Luke's Hospital, Chicago, of Mrs. Susan S. Lawver, whose noble life and work have meant so much to the Church in California and elsewhere. Announcement of it was made to the congregation just before the prayer for the Church Militant and opportunely the Eucharistic praise could be at once offered for her good example in expression of the deep sentiment evoked.

As the tidings of her rest after many weeks of patient suffering came while we are going to press we must defer the fuller notice until our next number.

---

## A BOY'S POCKETS.

By Virginia Baker.

The contents of a boy's pockets are a pretty good indication of the boy's character, and any mother who studies them carefully will find food for thought in plenty.

The boy who loves nature will fill his pockets with pebbles, shells, bark of trees, bugs, worms, in short, with anything that he desires to study. One boy of my acquaintance went to school with a couple of snakes in his pocket, but to his great sorrow the reptiles shared the fate of Mary's lamb.

The boy with a mechanical turn of mind will be pretty apt to treasure in his pockets a good sharp knife, a six-inch rule, a pencil, and some bits of wood, wire, and twine, says The Mother's Magazine. He will also be apt to have a half-dozen queer contrivances, the result of his inventive genius.

The idle, thoughtless boy will put anything and everything into his pockets, without regard for "rhyme or reason." Articles, wholly worthless, will predominate.

The degenerate and the boy who has fallen into bad company, will treasure cigar stubs, cigarettes and matches, broken pipes, tobacco, bad pictures, and bad literature. Oh, mother, if you suspect your boy of evil, search his pockets, for they will reveal the truth.

The teachers in our great public schools realize clearly that to know a boy one must first know his pockets. They have made some astounding discoveries, some pathetic ones, and some that were tragic, indeed.

---

## DAY OF PRAYER FOR SCHOOLS

For years the National Reform Association has been leading in an effort to have the Churches and Christian People generally in our country observe the second Lord's Day of September as a Day of Prayer for Public Schools, coming as it does so near the opening of the school year. As heretofore the Associations announces again this year its willingness to furnish free of charge to any pastor who will on this or an adjoining Lord's Day, discuss the subject of Christian public education, and who has not hitherto been supplied, anyone of its many documents on this theme. Among the latest issued are the following: "The Day of Prayer for Schools", unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools", giving not only our national but also the world status of Bible reading in schools: "Christian Public Education", an argument in favor of a Christian public school system. For any of the above-named, address the National Reform Association, 608 Publication Bldg., Pittsburgh, Pa.

# Packing Pork to Pay Expenses

By Dr. Howard Agnew Johnston.

### Incident in Life of D. L. Moody.

I wish to tell you a story which I heard from the lips of the man of whom I speak. He was William Reynolds of Peoria, Ill. Several years before, he was stopped on the street by a friend who asked him this question:

"Mr. Reynolds, how long have we known each other?"

"About fifteen years."

"Mr. Reynolds, do you believe that I must accept Christ as my Saviour, if I am to be saved?"

"Yes, I do."

"Mr. Reynolds, are you a Christian?"

"Yes, I believe so?"

"Mr. Reynolds, do you care whether I am saved or not?"

"Why, certainly I do."

"Pardon me, I do not mean to hurt your feelings, but I do not believe it. As you say, fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to let me know that you cared about my soul. When I put the question you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in this city, and if you had ever told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word and *I cannot believe you really cared.*" With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much affected by this conversation he said to his friend: "What has happened to stir you up in this way?" His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation somewhat as follows:

"Pleasant day."

"Yes, quite pleasant."

"Fine crops."

"So I believe," was the reply.

"We ought to be very thankful to the good Lord for all His blessings."

"Why, yes, I suppose we ought."

Then came the real question: *"My friend, are you a Christian?"* "Well, I believe the Church is a good thing, I would not wish to bring up my family in a city that had no churches in it; but really, I have never given any serious thought to this subject." Then the still more surprising statement from the stranger was this: "My friend, I would like to pray with you." "If we were in a convenient place, I do not know as I would have any objections." "Oh, we will never have a better place than this," said the stranger, "and Reynolds, before I knew it, he pulled my head down behind the car and was praying as I never heard a man pray. He prayed as if he believed there was no possible hope for me unless I accepted Christ as my Saviour. He prayed that God would give me no peace until I had repented of my sins and my indifference, and had turned to God in faith. I never heard such a prayer. Suddenly the brakeman called out the name of a station and he said: 'Good-bye, my friend, I must get off here. Remember, now is the accepted time. Now is the day of salvation.' And he was almost gone before I realized that I did not know his name. I rushed after him and said: 'Sir, will you tell me your name?' He replied: 'My name is D. L. Moody.'"

### One Man Who "Cared."

He continued: "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in the world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Saviour. Hundreds of Christians would have said that was no place to speak to a man about his soul; but he wanted no better place. The matter is so upon my heart that I must go to Chicago and hunt up that man Moody, and settle this matter."

But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening he had led him to give his heart to Christ. Then, as he turned homeward, he exclaimed: "Oh God! forgive me, forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me THAT FOR FIFTEEN YEARS I HAVE KNOWN HIM AND HAVE NEVER UTTERED A WORD INDICATING ANY CONCERN ABOUT HIS SOUL. There is something wrong about my Christianity! I think I will go to Chicago and get acquainted with that man Moody!" Go he did, and then began an acquaintance that transformed William Reynolds' life. He went home to begin a work of positive Christian activity such as he had never before dreamed of.

Some years before he died I met a gentleman from Peoria on the Pacific Coast. I said to him: "I suppose you know my friend, William Reynolds?" He replied: "Oh yes; everyone in Peoria knows him." I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong People's Church from a Mission Sunday School, started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which he radiated from that work. Then I asked: "What is Mr. Reynolds' business now?" He replied: "Why, have you never heard what they say about him in Peoria? They say that *William Reynolds' business is to serve the Lord Jesus Christ, and he packs pork to pay expenses.*"

(This article, printed as a leaflet, and suitable for slipping into your letters, and for distribution, otherwise, to Christians, also other valuable leaflets can be procured of the Great Commission Prayer League, 808 North La Salle street, Chicago, Ill. No charge is made for them, but free will offerings toward their free circulation will be gladly received, if sent to the League. The undersigned, who knows Moody and Reynolds well, and was greatly inspired by their wonderful lives, deems it a privilege to urge their wide circulation. No one makes anything out of this work.

## CHURCH GOING.

Is it necessary to have either the stimulus of a great Feast like Easter or the chance of listening to some great preacher or of hearing specially fine music to stir the heart of the average Christian to go to God's House for some service of worship on Sunday? It seems to be so—for on the ordinary Sunday there are plenty of vacant places in the pews. People either do not hear or else refuse to listen to God's call to Worship. The Church does not exist to tickle the spiritual palate of the people nor to lure them by providing the bait of different kinds of amusement. The Church stands for the *worship* of God. Good preaching, good music, good buildings, all these have their part in creating the atmosphere conducive to the spirit of Worship. The main thing, however, is the worshipper and his relation to His God. Surely if "To love the Lord Thy God," the great commandment of the law, really means anything to people it would be possible for them to arrange their affairs so as to give God a little time on His own day by going to at least one of the services in His House every Sunday. Have you done your part in the past? Will you do your duty in the future?

---

## RAINY SUNDAYS.

A recent succession of rainy Sundays has called attention afresh to the singular property of rain on Sunday, its strikingly deleterious effect on human beings. Scientists have never given serious thought to this natural phenomenon. Why is it that strong men, able to go to a business every weekday, no matter what the weather, not to mention a fishing trip now and then of a rainy day, dare not venture to expose themselves even to a slight downfall on Sunday morning? And why do women, who would not hesitate to attend an afternoon tea or a club meeting Saturday afternoon in the rain, shrink from braving the elements on a stormy Sunday?

One Sunday morning a well-dressed lad of fourteen was going home laden with the Sunday paper, it being about all he could carry under one arm. It rained too hard for him to attend Church, but there was no exposure in going down town for the Sunday paper.

A minister's wife said that her sturdy boy of thirteen remarked complacently last Sunday:

"I guess it rains too hard to go to Church today."

"Does it rain any harder than it did yesterday afternoon when you went to the theater?" queried the mother.

The boy said no more, but went to church.

The congregation on a rainy Sunday is apt to include more women than men, more older women than young ones. A woman over seventy, having a Sunday school class of athletic high school girls, on three rainy Sundays had one pupil present on two Sundays and none on the third. Attending church on a rainy Sunday, therefore, does not seem to be a matter of age or strength or health. The strongest and the youngest seem most to suffer from that inherent delicacy of constitution which makes them liable to the subtle deleterious effect of rain—on Sunday.

---

"If there be in front of us any painful duty, strengthen us with the grace of courage; if any act of mercy, teach us tenderness and patience."

# The Pacific Pulpit

By Bishop of Wyoming.

"For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps."

"Young people are idealists. They see things in excellent perspective. They would make their lives tell for something better and nobler than the mere benefit of self. In school and college, even the sports are indicative of noble ideals. Qualities which make for teamwork are more esteemed than individual prowess. A larger unit than self is the unit of the college man. He will struggle as valiantly, and with far more personal sacrifice, for the credit of the class, the honor of the fraternity or the glory of the college than he will to win any purely personal prize. He is a hero worshipper and is as ready to admire a real leader as he is to scorn a false one. Moreover, he is imitative of what he admires. Time was, it is said, when every man in Harvard winked off his eyeglasses after a little mannerism of Phillip Brooks. This unconscious imitation was an expression of admiration which applies equally well to the schoolboy or girl. But was this imitation in any deep sense? As much, I suspect, as that which passes for imitation of our Lord and Master, Jesus Christ, in many a Church and many a community.

"Believing that the young people of this graduation class of St. Margaret's are going forth from these walls accepting Jesus Christ as their spiritual leader and wish to follow the blessed steps of His most holy life, I propose to speak to you who have selected for your motto, 'Modus omnibus in rebus,' of the imitation of Christ and to address myself to the inquiry. In what does the imitation of Christ consist? for in this as in all other things there is a way.

"Perhaps I cannot do better in pursuance of a plan than to point out in what the imitation of Christ does not consist in order the more clearly to portray what I believe to be involved in it.

### Respect Time Changes.

"First. Our imitation of Christ cannot mean the strict conformity of our conduct to His, as the reflection of a mirror conforms to its original. That this manner of imitation is vicious seems to me evident from the fact that it rests upon certain false assumptions. One of these assumptions is that as Christ lived in the narrow environment of Jewish remoteness, so He would live now in the altered conditions of life and environment, consequent upon twenty centuries of progress. Or, if exception be taken to this as an impossible conception, let the assumption, for assumption there is, take this form: The Christian ideal for men to pattern after is a fixed thing, incapable of that variation which is always observable in vital processes.

"Such imitation would have Judaized the world, for our Lord was a Jew. Observe here with what scrupulous care the infant Church was guarded against this occurrence. To Peter is offered the vision which opened the door of the Christian society to the Gentiles, only to be reinforced by the selection and ordination of the hostile rabbi of Tarsus, whose mission it was to prove that discipleship was not dependent upon conformity to the law, notwithstanding that the Saviour Himself had not only sanctioned but observed it. Or, again, such imitation would have foisted upon the Christian Church, as her necessary heritage, the communistic conception of goods, for they held all things in common. This, however, was providentially settled in apostolic times. It is an equally conspicuous fact that when the Church in Jerusalem attempted the same practice in imitation of Christ and His Twelve the result was disastrous failure.

"It becomes apparent, therefore, that Christ is not a pattern for imitation in any such rigid way as to preclude the variation elsewhere observable in vital processes.

### Ideals Must Vary.

"But this false theory of imitation demands another assumption for its support, equally untenable. A Christian ideal, fixed and unalterable in the mold of our Lord's example eliminates any indebtedness to the operation of the Holy Ghost.

"My theme is too comprehensive to dwell upon this consideration, important as it is. It must be evident, however, almost on the statement, that the Christian ideal must vary with Christian responsibility. Says Dr. Swete, speaking of the truth of the ignation epistles. 'No writer can be expected to be on his guard against heresies yet unborn.' Analogously it may be said that no conscience can be expected to be on its guard against conditions yet unborn; or to state it otherwise, no fixed pattern can be expected to do service for two or more varying sets of conditions. Thus our Lord (foreseeing, as it seems to me, that in time to come men of different races and under different conditions would desire to fashion their lives after His) purposely sought to free Himself from all that was immaterial and, particularly, from all that was exclusively Jewish in its garb. For men cannot walk after the letter and after faith at the same time.

### What Would Jesus Do?

"Second. Another mistaken conception of the imitation of Christ is to be seen, not indeed as yet in a system, but among those excellent persons who, like Mr. Sheldon of Topeka, are wont to ask themselves the question, 'What would Jesus do were He in my place?' Or as another curious periodical writer has put it, 'What would Jesus do were He to come to Chicago?'

"This is a conception, interesting perhaps, as an academic problem but profitless and altogether beside the mark for any practical purpose. Imitation for us cannot consist in our trying to do what Jesus would do were He in our place. And this for the simple reason that He is Divine as well as human. In the presence of the sick He might restore to health; in the brothel, under conditions permitting it, He might cast out of this one or that seven devils. With precient eye He might again open the heart of some woman at the well by telling her of all the things whatsoever she had done. None of these things can we do if we would, nor does the Saviour expect His imitators to do so. He cannot expect the untutored child of Dahomy, whose newborn desire is to become His follower, to do what an angel of light would do under the same circumstances. Neither does He expect of the tree what He would expect of the plant. Each must do his work in his own place, thus forcing imitation to consist in a life answering the question not 'What would Jesus do?' but 'What would Jesus have me do?' which is quite another matter. My duty, as our catechism so well puts it, is 'To do my duty in that state of life upon which it hath pleased God to call me.'

### No Ironclad Rules.

"Third: Still another misconception of what the imitation of Christ consists is to make a rule out of the practices and precepts of our Divine example. This error, which was also the error of the monastic orders, is to be seen in the doctrine of non-resistance as generally held by the Quakers. As Christ never resisted an injury done to Himself, personally, it was naturally conceived that the higher law demanded, if resistance was to be, it must be confined to passive resistance. It is not my purpose to argue the rightfulness of expediency of this doctrine, which may often be shown practically to work out well, but to show that the assumption which underlies it is contrary to a proper conception of what is involved in the imitation of Christ.

"To justify a rule of reference to the Saviour's practice is to assume that our Lord's conduct covers the entire field of human activity. This, however, is manifestly not the case. Upon our Lord's shoulders, for instance, were never placed the obligations of government. As related to the body politic, He was a man under authority. Then He ever stood on the side of the law. Even to the Pharisees, whose condemnation was His constant theme, He allows a true and proper authority: 'The Scribes and Pharisees sit in Moses' seat. Whatsoever, therefore, they bid you do, that observe and do.'

### Upholds Marriage Law.

"Of one social institution only does our Lord not avoid speaking. This is marriage. He upholds the sanctity and inviolability of marriage more stringently than did the Jewish law. 'This conception,' says Dr. Latham, 'is not inconsistent with the principles governing our Lord's acts. Christ's teaching was meant for all mankind and Christianity would have been less adapted for universal use if it had been bound up with particular institutions. But marriage is not a particular institution. It is declared to be as universal as the human race.'

### Mind Must Be Copied.

"In speaking of the feminine parvenues and sycophants, which aped the court fashions and ways, Madam de Stael writes in one of her familiar memoirs, 'They think they have copied our manners when they have copied our millinery.' So we may say of those earnest but thrice mistaken disciples of the Master who think they have imitated Him when they have copied His outward demeanor. Imitation of Christ does not consist in mental or moral photography, nor in any variety of external observance. With Paul we must have the 'mind of Christ.' Christ only can become our example when 'He enters into our hearts and orders our doings.' 'Neither circumcision availeth anything, nor uncircumcision, but a new creature.' So it is with fast and vigil, poverty and chastisement. Says Harnack, who, as Thomas Arnold said of Mozley, 'is better worth reading when wrong than most men when right.' Even today, to certain hearts weary of the world, monasticism may indeed bring

peace; but the view of history passes beyond monasticism to the message of Luther that man begins the imitation of Christ when in his calling and in his sphere of life he aids in the work of God's kingdom by faith and ministering love.

### Imitation of Spirit.

"The imitation of Christ consists in such a union with Him that His spirit may take form in us; expressed not in petrified rule, drawn from the accidents of His earthly career which assumes an authority imposed from without, but expressed as all life has been given the power to express itself, from within after the law of its own being. This is 'the liberty wherein Christ has made us free.' This is the 'freedom of spirit' of which Paul loves to speak, and he who walketh after this example in the imitation of Christ 'looketh into the perfect law of liberty.'

"Let me conclude with the words taken from a touching unfinished sermon of Dr. Hale, the great Congregational divine, that was found upon his desk the day after his death:

" 'Unworldliness does not consist in the most rigid and conscientious observances and external rules of conduct, but in the spirit and temper and in the habit of living created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian redemption, by the settled purpose to do the will of God always in all things, at all costs and by the power of the great hope, with full assurance that after our mortal years are spent there is a larger, fuller, richer life in'—and there the sermon stopped. There seems to be an aptness and eloquence in what was written. He was evidently looking steadfastly to another and more glorious life hereafter."

## Eddyism—Why does it Grow?

We are sometimes asked, "Why is Eddyism growing as it seems to be doing? In the first place it is new, and for that reason appeals to a large number of people who are always on the lookout for novelties. It will perhaps continue to grow until the newness has worn off and it settles down into a stereotyped form, as just one of the thousand denominations of the land. Indeed, it is even difficult now to recognize in a lecture on Eddyism the original teaching of its founder. All new things that have any element of truth in them have their run, as can be seen in some of the fraternal organizations which have spread with marvelous rapidity over the country. But the ancient Masonic Order is the only one that so far has stood the test of time. I have been told, though I cannot vouch for its truth, that surgery has been introduced as a part of the practice of the healers of Eddyism. But I do know that they go to dentists, and that they "ouch" just as lively as the rest of us. Now dentistry is an evidence of decay and degeneration, and this is contrary to a fundamental principle of their teaching.

A second reason for its growth is that it appeals to the weakest side of human nature. There are a great many people who are willing to sell their souls to save their bodies. It is not put to them in just that form, but that is almost what it means. They are willing to surrender the Saviour, the Christ of Scripture, the Christ of the Bible, the Christ of history, for a manufactured Christ, a Christ Who did not come to save us from our sins, a Christ Who did not come to give us power to meet the problems of life, but a Christ evolved from the inner consciousness of Mrs. Eddy. They are willing to give up the Kingdom of God, the Church resting upon the foundation of the apostles, with Jesus Christ as the Head Corner-stone, with which He promised to abide forever, for a human society, with Mrs. Eddy not only as the High Priestess, not only as the head and the foundation, but the whole building and superstructure beside. It has been shown beyond controversy that Eddyism contradicts every fundamental teaching of the Bible, the chief facts of life, and the main conclusions of common sense.

A third reason, and a very commendable one, is that, as with all new denominations, its leaders and its followers are very much in earnest. If all Christians and Churchmen gave sufficient thought and study as to know the fundamentals of their Faith, as to know the facts of the life and history of the Catholic Church of the Creeds, as to make their religion, as it should be, the moving principle of their life, they would not be willing to give up that Faith "once for all delivered to the saints," for any ism or cult, no matter with how much of earnestness it might be brought to them. The Church is the Body of Christ, the Sphere of Grace, and a great multitude stretching back from our own day to the times of the apostles bears witness that in it is found all that a man needs for comfort, for strength, for assurance, for happiness and peace and for his soul's salvation. I know of one woman who left the Church and joined the Eddyites because the doctors could not cure her and a "healer" did, or she thinks he did. Well, the Church does not guarantee the skill of all doctors. Many persons change doctors because the one they have does not bring relief, and many even change from one form of medical practice to another. But that is no reason for giving up the Church. I could tell this woman of multitudes who have tried Eddyism who have not been healed.

But it is strange what reasons persons find for giving up their church. Some are trying to find a church where they hear nothing about finances, or church support, or offerings; in other words, a church where their religion will cost them nothing. Of course a religion of that kind, if it could be found, is worth nothing.

The Eddyites are trying to invent a world where there is no suffering, and therefore no call for sympathy. You cannot find the one, or invent the other, in this life, and I doubt if those who live in this kind of moral shadow will find either in the life to come, because selfishness is the mark of both.

There is this to be said, however, of the Eddyites. They do have a kind of set and conventional look of pleased satisfaction on their faces, as if life were all candied violets and rose leaves, and the earth like the revolving wheel in a squirrel's cage, just to be played with.

Let us, rather, hear the words of the Lord as He speaks by the mouth of His prophet: "Stand ye in the ways and seek, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Dean Craik, in (Louisville, Kentucky) Cathedral Notes.

---

### PRESBYTERIAN GENERAL ASSEMBLY AND SOCIAL QUESTIONS.

By Henry Seymour Brown, Pastor, Lake View Presbyterian Church, Chicago.

The most enthusiastic applause given by the General Assembly of the Presbyterian Church, meeting in Chicago, was given to Edgar P. Hill's eloquent defense of the Home Board's Departments of Immigration, Social Service and Country Life.

Speaking of the criticism of Charles Stelzle's work as giving too much attention to union men and leaning too much to Socialism, thus making some wealthy contributors withdraw their support, Dr. Hill said: "As for myself, I would rather lose a few thousand dollars given by a few supersensitive contributors, if thereby we might gain a few thousand men with good red blood in their veins." At this the assembly burst into applause.

Again there was applause when he said that the Department of Church and Country Life manifested a "stroke of genius in approaching the subject from the economic side. The head of the department has created a literature on the subject which is highly prized the continent over. Recently when a representative of the Department of Church and Country Life visited McCormick Seminary and placed before the young men certain rural fields accurately investigated and surveyed, thirty-three of these young men volunteered for the work. One hundred Presbyteries have asked that this work go on. I wish there might be some decision of this body on this work." Here again the assembly broke into applause.

In answer to a question from the floor, it was expressly stated by the chairman that the work of the Department of Church and Country Life would be continued under one of the four co-ordinate departments of the reorganized Home Board which would be known as the Department of Immigration and Social Service. It will deal with the special problems centering in the country and the city and will magnify the relations of the gospel to all the questions bearing upon social righteousness and moral and spiritual progress.

---

What is the Church in San Francisco doing to prepare for the great influx of immigration which will take place within the next few years? The problems incident to immigration—social, educational and religious—will be the most important, as well as the gravest which California has ever had to face. It is coming, and is even now at the door. Churchmen, we must do something!

---

The reports from the treasury of the Board of Missions are still encouraging. On July 1st the receipts were $35,000 ahead of the record of last year. It must be remembered, however, that July and August are usually very "lean" months, so far as contributions to the missionary treasury are concerned, and the appropriations for the year are $72,000 greater than for the previous year. Therefore, last year's record must be maintained and nearly $40,000 added thereto. Nevertheless, it is possible for the Church to do this thing—or anything she really determines upon. Will not every one who reads this lend a hand in some way toward the achievement of this end?

# St. John's Chapel, Del Monte

The accompanying view of St. John's Chapel, embowered among the oaks, will be familiar to many visitors to the Hotel Del Monte on Monterey Bay. Its building is associated with those who had the principal agency in the erection of the hotel itself including members of Mr. Charles Crocker's family and was fostered by the late Rev. Dr. Spalding, then rector of St. John's Church, San Francisco, who preached the sermon at the consecration of the chapel. And the authorities of the hotel have ever looked after the care of its grounds and of the chapel and have refurnished the interior. Much has been due, too, to the interest of guests in the maintenance of the services and the memorial ornaments of the chapel. For many years the late Mr. Henry Clay Quinby and Mrs. Quinby were active in such ways and since Mr. Quinby's death, Mrs. Quinby has so constantly and devotedly looked after the welfare of the chapel, its music, its treasury and other concerns that she has been fondly called "the Bishop of Del Monte." Under the present limitations of service, being associated as the chapel is with the ministrations at St. James', Monterey, only one service a Sunday is practicable and that at an hour in the afternoon least likely to appeal to tourist visitors. It is hoped sometime that a generous soul will be found to endow it, or that special resources may be forthcoming so that at stated seasons services when the hotel is most frequented at any rate, the chapel may have the extra attention of some clergyman, or that as at hotels elsewhere a roster of leading clergymen may be provided for series of Sundays. This would be a real deed of evangelism, if some one of means stopping at the hotel would as a memorial or otherwise generously devote a sum to this purpose, as guests in the past have to other items of the welfare of the chapel.

The following data have been kindly provided for publication by Mrs. Quinby:

### St. John's Chapel, Del Monte.

Built by guests of Hotel Del Monte; consecrated March 29, 1894.

By order of Mr. A. D. Shepard, general manager of the Pacific Improvement Company, the chapel was put in thorough repair some ten years ago, under the direction of Mr. George Snell, who was then manager of Hotel Del Monte.

The electric light was installed and the chapel was carpeted. The grounds were beautifully laid out by Mr. Thos Lee. For the last eight years the good work of keeping the chapel in repair and supplying it with light, fuel, etc., has been continued under the able management of Mr. H. R. Warner.

### Sir John Leng's Memorial.

A pure white marble tablet inscribed in letters of gold.

### In Memoriam.

Sir John Leng, L. L. D., of Dundee and Newport, Scotland, born at Hull, England, 1828. Died at Del Monte, California, 1906. Overtaken by fatal illness while on a tour around the world. Interred in his family sepulchre at Vicarsport, Newport, Scotland.

Journalist, editor and managing proprietor of the "Dundee Advertiser" and founder of several popular journals, 1851-1906. Member of Parliament for Dundee 1889-1906. In his various spheres of authority and influence he was an animating force in all things pertaining to the public weal, and in his personal life and character an inspiring example of high Christian rectitude and integrity.

"By it, he being dead yet speaketh, the righteous shall be held in everlasting remembrance."

Inscribed in reverent devotion to a noble and beloved memory by his widow, Dame Mary Leng.

**Altar Cross**—Given by Mrs. Brodie in memory of her mother and sister, Mrs. and Miss Tallant.

**Altar Vases**—Given by Mrs. Charles Alexander in memory of Mrs. Burton Harrison.

**Marble Font**—Given by a friend of Mr. A. D. Shepard.

**Brass Cross and Vases** (in sanctuary near font)—Given by the late Rev. Hobart Chetwood.

**Altar Desk and Book**—Given by a friend in Pennsylvania in gratitude for preservation from perils of the earthquake of 1906 and in memory of a bridal couple who were killed in that disaster.

**Altar Vestments**—The beautiful white altar draperies were given twenty years ago by a lady in Pennsylvania in memory of a beloved friend.

The violet set was given by the late Mrs. James Morgan of Chicago.

The green set was given by Miss Flora Low and Miss Eleanor Morgan.

**Communion service** in memory of Henry Clay Quinby.

**Silver baptismal shell**, given by Henry Clay Quinby. (First used at christening of grandson of Mr. A. D. Shepard, whose friend presented the font.)

**The pews** were made comfortable by the gift of cushions from Mrs. and Miss Lowe and Miss Morgan. Miss Lowe and Miss Morgan also gave the abalone fittings for the electric lights.

**The lectern** was given by Mrs. George W. Gibbs.

At the back of the chapel is a cypress tree planted in 1909 by Mr. Melville Quinby in memory of his brother, Henry Clay Quinby, who passed away September 10, 1908.

---

## INTERLOCKING DIRECTORATES.

Is the popular outcry against interlocking directorates justified?

Surely we do not wish to go back to the system, whereby short, local railroads each under its own separate management, afforded our only means of long distance transportation. Because the New Haven road was badly managed when the Pennsylvania, the New York Central, and the American Express were represented on its board of directors, it does not follow that such representation was an abuse. New York Central control of the Lake Shore, and Pennsylvania control of the Fort Wayne, have been alike to the advantage of the traveler and of the shipper. To prohibit or to discourage competent men from sitting in two or more directorates is to multiply the number of dummy directors.

Our railroad systems have grown up, partly by consolidation of small lines, partly by securing identical and therefore harmonious management of several lines. The present-day outcry against both these may be—we believe it is—entirely a mistaken one. Large railroad systems and harmonious management of related systems, are entirely to be desired.

But such abuses as we have seen in the New Haven, in the Frisco, in the Illinois Central, will not be tolerated indefinitely. Every owner of any railroad stock or bond is suffering today the punishment for that mismanagement in the lower value of his securities and the sense of uncertainty that has been created.

To balk at interlocking directorates or even at consolidation of systems seems to

*St. John's Chapel, Del Monte*

us almost puerile. There are two alternative cures. One is strict government regulation, the other is government ownership. Many of us desire that the former be tried and are hoping that it will succeed. Its success, frankly, is not certain. It can be successful if the railroads and other great corporations cooperate. It *may* be successful if they refuse co-operation, but that is more uncertain. The surest thing of all is that if government regulation fails, only one alternative remains. That is government ownership. Those to whom that is distasteful may well make it possible, therefore, for strict government regulation to succeed.

And there is a limit to the amount of disclosures of bad management that the public, including especially the small stockholder and the bondholder, will tolerate without demanding that the cure be applied pretty quickly. If the wrong cure is applied, the frenzied financiers will be to blame; but all of us will be the sufferers.—The Living Church.

# Missionary Notes

A thought—good or evil—an act, in time a habit, so runs life's law. What you live in your thought world that sooner or later find illustrated in your life.

On Trinity Sunday Bishop Graves confirmed twenty girls and twenty-two boys in St. John's Pro-Cathedral, Shanghai. This brings the number for the year's confirmations up to 204, which is much larger than any previous year.

Three Orientals, soliciting for a fictitious orphanage in Judea, have been arrested and deported as a result of action by the Associated Charities of Sioux City, Iowa. They bore credentials from Mar Sergius of Hakari, Asia, and the Rev. A. K. Duff of New York City.

There is a charity which consists in withholding words, in keeping back harsh judgment, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.

They who endeavor to become like God in love will feel His approving smile and His helping arm. Every effort they make will bring them nearer to His presence; and they will find His renewed image growing more and more vivid with them, until the time comes when they, too, shall shine forth as the sun in the kingdom of their Father.—Archdeacon Hare.

We are all so imperfect, and so often repeat the faults we are trying to cure, that if we think of ourselves we may be afraid to come to the Holy Communion; but if we turn our thoughts instead to Christ, and think what He has accomplished for us, the more we are conscious of our own need, the more we may trust to Him to supply it.

The first day of May saw the end of the opium traffic in the city of Foochow, China. All the drug—more than $100,000 worth—stored in the customs, was burned and no more will be allowed to come in. There was great jubilation at the headquarters of the Anti-Opium Association, in which all the boys from the American and English schools took part.

In recognition of their services in connection with the organization of the Red Cross during the revolution, the Chinese government has bestowed the order of the "Felicitious Grain" upon eleven workers. Three of those so honored, Dr. MacWillis, Dr. Glenton and Miss Higgins, a trained nurse, are members of our mission in the district of Hankow.

In this day of new things in changing China one is not surprised to hear of the organization of the first Chinese squad of Boy Scouts. They are sixty in number, and are the younger pupils of Boone University, Wuchang, our splendid educational institution in Central China. The President of the University reports that they enter most heartily into the movement and that there is already great promise of resulting good.

On the 24th of June a tornado swept the Oneida reservation in Wisconsin. The entire rear of the hospital was carried away, chimneys blown down and windows blown out. The windmill was completely destroyed, depriving the hospital of its water supply. Our missionary among the Oneidas, the Rev. W. B. Thorn, says the repairs will cost between $350 and $400, surely a very conservative estimate, but unfortunately he has no funds with which to meet this emergency.

In the recent death of Bishop Tucker the Church of England has lost a great missionary statesman. The work accomplished under his leadership in Uganda is one of the miracles of missions. Like our own Bishop Ingle, Bishop Tucker bent his energies to the training of a body of active clergy and teachers, and his wisdom is borne out by the result. The native Christians in Uganda support their own clergy and catechists, pay for their own elementary education and build their own schools and churches.

God vouchsafes to make man the instrument and subordinate worker of His gracious will, such acceptance have their prayers found with Him, that to them He hath been pleased to make Himself the Agent, and immediate Performer of their desires; dissolving their difficulties when they are thought inexplicable, and cutting out the ways for them where no passage could be seen. He seems to have covenanted with them: that if the will and the endeavor shall be theirs the performance and the perfecting shall be His.—Milton.

Bishop Graves of Shanghai says: "The real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities He is placing before us. We need to rise to the realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China. Chinese laymen are showing by their gifts how fully they realize what a force for upbuilding their national and moral life our work among them is. And we need, above all other needs, men for the work.

A missionary bishop's life is never dull. The convocation of Western Colorado met in the mountain town of Ouray in June. When the time came for the opening service in the evening the bishop was missing. Just at the hour when he should have been delivering his annual address in the cosy and well-lighted church, he was wielding an axe in a vain attempt to extricate his automobile from a "chuck hole" in a lonely part of the road on the Dallas divide, and tramping four miles in the dark over the same lonely road to find a ranch house and a telephone to inform his clergy of his plight!

At its meeting the newly organized national Church in China proposed a missionary canon which declares that "This Church accepts the last command of our Lord to 'preach the Gospel to every creature' as placing the responsibility for missionary work upon every member of the Church. In order more effectively to discharge this responsibility there shall be a Board of Missions of the Chung Hua Kung Hui." It is proposed to have a general secretary who shall be a Chinese clergyman; the nationality of the other officers of the board is not specified.

A Philadelphia Churchwoman who has been traveling in the East tells of the international character of the work done in St. Luke's hospital, Tokyo, Japan. In addition to the large number of Japanese inpatients, there were Chinese, Indian, Hindoo, a Russian, a Frenchman, two Germans, several English and several American patients. The different strata of our social system were represented by a Japanese baroness, members of the embassies and legations, patients in private life, boatmen from the nearby river, and coolies out of the streets of Tokyo. Truly this is an international hospital, with a great mission of usefulness to the people, both native and foreign, throughout the East.

In an article which appeared not long ago in some of our Church papers, the author declared: "For the administration of the Church in these home districts our Church has unfortunately adopted the designation 'missionary', which is repugnant to self-respecting American citizens." We venture to believe that David Livingston had as much self-respect as the average citizen. Listen to what he says on the same subject: "It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. * * * It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men. * * * I never cease to rejoice that God has appointed me to such an office."

At a recent meeting of the Indian Presbytery in Oklahoma an Indian preacher asked if he "might waste a few moments of their time." Permission being given, he informed them that he had set apart four acres of average land on his place for the Lord, and that after paying all expenses, it yielded $13 per acre, and the land cultivated for himself averaged $9.75 per acre. He argued that as God's acres gained each $3.25 over his own, it proved that God's blessing rested upon his plan, and he exhorted his brethren to "try the Lord" in the same way. This waked up the elders, and there was such a torrent of eloquence that it was difficult at midnight to get in a motion to adjourn. As a result twelve covenanted together to try the "four-acre plan." Does anyone conclude that the Indian who started the movement "wasted the time of the Presbytery?"

Point Hope, Alaska, is in continuous darkness for a considerable portion of the year. It lies far within the Arctic circle, and is our northern-most mission, influencing and Christianizing not only the immediate dwellers of the locality, but many other bands of Eskimos within a large radius. Bishop Rowe has arranged to light up Point Hope. It is to have an electric plant which is to be designed and built by Dr. Temple, of the Engineering Department of the University of Pennsylvania. Power will be obtained from wind-mills driven by the gales from Asia which blow almost continuously upon that bleak coast. Not only light, but a certain amount of electric power will be furnished.

What a contrast to the condition of these people twenty years ago, when Dr. Driggs landed among them, and when they were the helpless and degraded prey of the crews of passing whaling vessels!

The rector of an Eastern church who spent part of his vacation with Bishop Biller in South Dakota was struck with the transformation that had taken place. To one who remembers the Custer massacre and the early days of the mining camp, it seemed that a miracle had been wrought upon red man and white man alike by the potent, leavening influence of the Christian Church. On the spot where, less than forty years before, occurred those scenes of violence which resulted in driving the Indian from his beloved hills, an eloquent Presbyter of the Dakota race expounded the wonderful story of the Prodigal Son to a congregation made up of both white and Indian church people. Deadwood, notorious for the disorder and wanton disregard for law which characterized its early history as a frontier settlement and a mining camp, has emerged into a self-respecting city, whose life is distinguished by the industry, decency, and law-abiding spirit which alone can make city life tolerable. The work in South Dakota will be an everlasting tribute to those men of devotion who planted the broad foundations upon which has been reared the fabric of a strong religious life and a permanent civilization.

A hundred years ago there were less than 100 missionaries in the field; today there are about 22,000.

A century ago the Bible was translated into only 65 languages; within the century it has been translated into over 500 languages and made accessible to more than 800,000,000 of the human race, with its mighty moral and educational uplift.

A hundred years ago there were no medical missionaries and more than two-thirds of the world was without adequate medical knowledge; today there are several hundred medical missionaries treating annually over 3,000,000 patients.

A century ago there was a little handful of mission fields; today are more than 29,000 mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient.

A hundred years ago a few thousand dollars were given annually to Foreign Missions; today missionary contributions amount to about $25,000,000 annually, while about $5,000,000 is given by foreign converts.

It took nearly a century to win the first million Protestant Christians; the second million were won within twelve years; it is taking less than six years to win the third million.

There are today in the world nearly 4,000,000 Protestant adherents on mission fields.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than 50 in the Chinese Empire, and a few thousands in India. Today there is a Protestant community of 70,000 adherents in Japan, 200,000 in Korea, nearly half a million in China and a million souls in India.—American Church Sunday School Magazine.

# The Church and Social Service

The Sunday before Labor Day, Sunday, Sept. 6th, has been set as "Labor Sunday," and the clergy of all churches have been urged to preach sermons on the subject of Labor, or of the relations between Labor and Capital. With so many grave questions facing both sides of the industrial world, it will be well indeed, if the Church can speak a word in season. With the actual questions under discussion the Church can deal but little, at least unless formally called in as an arbitrator. But on the great ethical questions underlying the industrial situation, the Church should speak with no uncertain voice, for she has a message and a great opportunity. If the chasm between capital and labor is to be bridged under the present system, the Church alone can bridge it—unless the Church deliberately chooses to champion one side of the controversy. Such a development would be deplorable indeed—and as a matter of fact the Church cannot afford to do it.

## THE JOINT COMMISSION ON SOCIAL SERVICE.

Since the last General Convention the Joint Commission on Social Service has continued its work of organizing and educating the forces of the Church—provincial, diocesan and parochial—for effective social action in co-operation with social agencies of other communions and with secular agencies, governmental and voluntary, as occasion offers.

Investigations have been made of prison labor, of social insurance and of the Paterson, N. J., strike of 1913—this last in co-operation with the Federal Council of the Churches of Christ in America. During the year various publications have been issued, including especially the book "Social Service at the General Convention of 1913." At the request of the General Board of Religious Education, a correspondence course in ten lessons has been prepared for Church workers in industrial communities. The social service charts displayed at the General Convention have been in use during the year as a traveling exhibit at diocesan conventions, parish and inter-denominational meetings, etc. An attempt has also been made at closer co-ordination of social service, missions, and religious education, with a special view to the creation of provincial boards charged with these respective functions. To facilitate the organization of the provinces for social service, the Commission has issued a "Proposed Canon of Provincial Boards of Social Service." During the year also diocesan and parish social service agencies have been instrumental in bringing the Church in their respective fields face to face with outstanding problems of the day.

This work, necessary though it be, cannot be carried on without funds. Acting on the authority given it by the last General Convention, the Commission is therefore appealing to the Church at large for contributions, and hopes ultimately to work out an apportionment plan. Meantime contributions in any amount will be welcome. They should be sent to the executive secretary, the Rev. F. M. Crouch, 281 Fourth avenue, or to the treasurer, William Fellowes Morgan, Arch 11, Brooklyn Bridge, New York City. Requests for literature and the use of the traveling exhibit should be addressed to the executive secretary.

## WHO ARE THE IMMIGRANTS?

The World says:
Scum of the Earth!
Wops!
Dagoes!
Bohunks!
Sheenies!
The Christian says:
Italians from the land of Dante and Savonarola.
Greeks with a heritage of art and literature.
Slavs from the home of John Huss.
Jews—the race of our Saviour.
All children of our Heavenly Father are possible heirs of His Salvation.
WHAT IS YOUR DUTY?
—From the Missionary Survey.

## MASSACHUSETTS BOARD FIXING MINIMUM WAGES.

The first wage board established in Massachusetts under the minimum wage law, the Brush Makers' Wage Board, has presented its report to the Massachusetts Minimum Wage Commission.

The board finds $8.71 a week, or $453 a year, to be the minimum "without which no girl worker can supply the necessary cost of living and maintain herself in health." The following estimates in a girl's cost of living are supplied by the board:

| | |
|---|---|
| Board and lodging | $5.25 |
| Clothing ($75 per year) | 1.44 |
| Laundry | .50 |
| Doctor and dentist | .20 |
| Church | .10 |
| Newspapers and magazines | .16 |
| Vacation | .19 |
| Recreation—moving pictures once a fortnight | .05 |
| Theatre once a month | .12 |
| Carfares | .70 |

The board has had before it the difficult task of setting minimum rates of wages in the brush industry, one of the industries in Massachusetts which pays the lowest wages to women. The annual report of the Minimum Wage Commission points out that after a study made of the wage records of every woman in every brush factory in Massachusetts, two-thirds of the women were found to be earning less than $6 a week, 42 per cent less than $5 a week, and 18 per cent less than $4 a week.

**Art Glass and Memorial Windows for Churches**
*Special Designs Furnished Upon Application*
**Thomas & Schneider Art Glass Co.**
605-607 HOWARD ST., SAN FRANCISCO, CAL.
Telephone Kearny 5365

# Panama Pacific Exposition

A clearing house for lost children, lost friends and relatives at the Panama-Pacific International Exposition has been provided for by the officials. It will consist of a central registration bureau in communication with scores of telephones over the grounds as well as the entire San Francisco telephone system. Messages will be accepted and delivered free.

The largest flag pole in the world has been raised on the grounds of the Panama-Pacific International Exposition on the site of the Oregon State Building. The pole was shaped from a single fir tree given by the citizens of Astoria, Oregon. It is 230 feet long and six feet across the butt end. A flag 46 feet long was raised on it by the queen of the Portland Rose Carnival, Miss Thelma Hollingsworth, on June 6, 1914.

Nine exhibit palaces of the Panama-Pacific International Exposition have been completed and accepted and the two others will be ready before July 1. Those now completed are the palaces of Machinery, Education, Food products, Liberal Arts, Agriculture, Transportation, Mines, Manufactures and Varied Industries.

A steamer specially chartered for the purpose will carry forty-eight great Oregon logs from Coos Bay to San Francisco. They are to be used as the principal pillars in the Oregon Building of the Panama-Pacific Exposition. Each log will represent a State of the American Union and each of the States will be invited to supply a flag or emblem and a copper or a brass plate to bear a suitable inscription of the dedication. Each log will also bear another plate giving the name of the donor and telling of the locality in Oregon where it was cut.

Thomas G. Stallsmith, United States Commissioner to the Orient and Strait Settlements, has returned from an eight months' tour of the world in the interests of the Panama-Pacific International Exposition. He reports that China will spend $1,500,000; Australia, $40,000; New Zealand, $250,000; the Philippine Islands, $600,000; Cochin and Indo China, $300,000; Java, $250,000, and Siam, $300,000.

The Rev. W. E. Hayes, who we welcome back to the Diocese of California as assistant to Dean Gresham at Grace Cathedral.

## THE MEN'S CLUB
## CALVARY CHURCH, SANTA CRUZ

The Men's Club has not yet taken from the Parish Guild its leadership among our parochial organizations; probably it can never do this, for they move in two different fields. The Men's Club is more of a community affair; the Guild is like one of those less obtrusive souls whose good work cannot be gauged by the publicity which they receive. Perhaps this comparison still holds good generally of men and of women, as it did in those "good old days" we read about, but which were never more really present than they are today.

Not only does the Parish Guild contribute very heavily to the financial support of the Parish; not only does it serve as a social center to women of the Parish, and others; it also serves as a point of contact between the clergy and the people and problems of the Parish. In the Guild are always found women whose hearts are right, whose wills are bent on service, whose minds are awake to opportunities, whose interests and sympathies are awake to the Church and Her needs—women who care. To them, therefore, as well as to vestries and men's organizations, the clergy and other Parish workers can go for advice, as well as for work and for money. They are capable of exercising a great influence upon the life of a Parish and of a community. Their organization exercises a real leadership of service, inspiration, and example.

There are in every Parish many "women who care" who are not members of the Guild; some are found in the Missionary organizations; some are doing their good works alone, seen only by their Heavenly Father; and some, alas, are not doing, either alone or in organizations, those things to which their duty and their talents call them. Ever since St. Paul first landed in Europe, Church work has been fostered by women. Let the good work go on. Let the leaders be looking out for those who will take the places of the faithful still toiling in the Master's vineyard. And let every young girl or woman look forward to the time when she can help her Church in this organized way and receive the personal help and discipline which come from such an organization.

*A View of the Golden Gate from the Panama-Pacific Exposition Grounds*

**The Pacific Churchman**

Published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department

Subscription Price—$1.00 a year, in advance

**BOARD OF TRUSTEES**

MR. R. M. J. ARMSTRONG
MR. H. R. BRADEN
MR. OTIS N. JOHNSON
MR. A. C. KAINS
MR. J. S. WALLACE

**BUSINESS MANAGER**

F. T. FOSTER

342-348 Howard Street, cor. Fremont
San Francisco, California

Telephone: Kearny 1727

All matter intended for the Editor should be addressed: "The Pacific Churchman," 342 Howard St., San Francisco, Cal.

Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

# Editorial

*Resolved,* That it is the sense of this Joint Session that it is the First and Bounden Duty of every Bishop to do his utmost to secure the meeting of the Apportionment in his Diocese or District, and that it is the duty of every Rector and Missionary to do his utmost to raise the Apportionment in his Parish or Mission.

*Resolved,* That the Joint Session ask the Editor of the "Spirit of Missions," and request the editors of all Church papers to publish the foregoing resolution at the head of their editorial column in every issue for the next three years.

---

## GODLINESS FIRST.

"O, let me have understanding in the way of godliness," from the one hundred and first Psalm, voices an elementary plea of a Christian heart. This translation in the Prayer Book is far freer than that in the later King James Version, but somehow it is strikingly true to life. It is a prayer singularly in evidence of Montgomery's lines:

"The soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

If an editorial column is to put "first things first," certainly godliness must not be crowded out of its place here in a Church paper. If it is what back of all else we are sighing for in these days and what is the primary character-test of the Church, it is high time to turn first and direct and profound attention to it. Whatever other concerns hold the mind of the Church, and however happily and normally godliness may find expression in its missionary, social and sociological, financial or kindred interests and duties, there are no substitutes, nor annulments for this. Indeed, if they only make a great stir without it the effect is a good deal of religiosity without much religion. Neither the Church nor the world fails in the long run to miss something when the current output of Christianity slights personal and positive godliness. Any generation of the Church that mistakes godliness for gain in numbers, influence, truckling to passing theories or trying out purely economic questions sooner or later discovers its fallacy. And the world appraises the enactment of its values whenever, as in the thirteenth century, sheer godliness of personal and pervading character with its serenity and tenacity of purpose was a great gain to that restless age, so much absorbed in almost every concern of the Church *but* holiness of life.

Godliness has been quaintly defined as "the chiefest top and well spring of all true virtues even as God is of all good things," and so may claim place in every uplift and reform movement of the time. We know it as the trait of personal piety into which our religion at its best trains us. Its live current may twinkle in myriad light bulbs all along the avenues of righteousness and philanthropy. A modern power house with its ramifications of energy and light is the real modernism for the cloister idea. But all the wires and buttons and mill accessories are dead without the dynamos. And all Church and religious apparatus of the century must have its true "trouble hunter" trace the weak or off conditions of its power to nothing short of defects of its godliness. The true cloistering of spiritual energy is that which only concentrates to transmit and the era is only validly Christian when the Church and Christian light and power speed out from such a source. The most caustic critic of his Church and times even of the "Smite-me-friendly" sort may have the grace to appreciate and act upon this from his very godliness. On the other hand, shrinking Churchmen may unduly think to have his godliness as a mere selfish preserve. But to adopt a twentieth century way of putting things, the Church and the world will understand each other better and the thoughts out of many hearts will be reached when the Church and Christian forces, as it were, move, second and *vive voce* adopt the Resolution—GODLINESS FIRST. W. F. N.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

New York, July 15, 1914.

To the Editor: Last month it was our privilege to report an increase of over $8,000 in the offerings to the Apportionment from those of the previous year. Today it is our greater privilege to say that to July 1st the increase, reported a month ago, has grown to $26,883.65, viz.;

| | |
|---|---|
| From Parishes | $543,081.44 |
| From Individuals | 50,343.30 |
| From the Sunday Schools | 171,258.99 |
| From the Woman's Auxiliary | 84,991.30 |
| From the Junior Auxiliary | 15,848.25 |
| Total | $865,523.28 |
| To July 1, 1913, they were | 838,639.63 |
| Increase | $ 26,883.65 |

Our financial year is drawing to its close, and but two months now remain in which to receive the balance of the gifts from the Church. No Apportionment letter will be issued in August, so this must be the last word.

It has been an anxious year for many and many a loyal soul throughout the land. Anxious, because their hearts are bound up in the advancement of the work, and their happiness depends upon its prosperity. Very few there are who can consider with equanimity the possibility of an increased deficit, already far too large, with the ultimate necessity of partial curtailment of the work. Yet, these very thoughts have weighed down the hearts of the members of the board, and for them, too, the year has been a most anxious one. All honor to the Missionaries themselves. Like us, they are human, and they must have heard of the Church's perplexity. But never a word has come from them, so far as we know. No thought of what might be their fate has been uttered, only the prayer has been made that they might receive greater understanding, and be given greater opportunity.

When we look back over the past decade and a half, we would be lost in wonderment at the amazing growth of the work, did we not remember Who it is that directs it. He once said: "I have compassion on the multitude," and behold, four thousand men, besides women and children, were filled with the seven loaves and a few little fishes. He also once said: "Feed my sheep." He did not say the sheep near by nor the sheep far away, but simply "My sheep." Has Christianity a greater responsibility, a greater privilege? For when the "Sheep" are fed, as fed they must and will be, then everybody's anxiety and fear and trouble will pass away. And all will then follow Him, and He will have compassion on the multitude.

GEORGE GORDON KING,
Treasurer.

**TRAVEL**

If you require up-to-date information regarding travel by the regular routes or "off the Beaten Track," in this country or abroad, you can obtain it for the asking of

**THOMAS COOK & SON**
**689 MARKET ST., SAN FRANCISCO**

Tickets by all lines.
Send for Vacation Tour booklet.

CHURCH **BELLS** SCHOOL

Ask for Catalogue & Special Donation Plan No. 24
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

# The Diocese of California

The Rev. Clifton Macon, while on vacation, held services at Green Brook, Nevada.

The Hamlin School for Girls, 2230 Pacific avenue, will commence its fall term on Monday, August 24.

Recent preachers at Grace Cathedral have been the Reverends Hunting, Carroll, MacDonald and Denys.

The Rev. William H. Hermitage, Rector of the Church of the Incarnation, San Francisco, is recovering from two operations undergone in July.

We are glad to learn that the Rev. Samuel Mills of Trinity Parish, Oakland, and in charge of Holy Innocents' Chapel, has so far recovered as to be able to resume his duties.

The Rev. George R. E. MacDonald, Dean of the Pro-Cathedral at Fresno, is officiating at St. Luke's, San Francisco, during the absence in England of the Rector, Rev. Edward Morgan.

The Rev. William Higgs, for some time Vicar of the Good Shepherd, West Berkeley, assumes charge August 1st of St. Stephen's, Gilroy, and a new mission at Morgan Hill, residing at Gilroy.

The Rev. Dr. Leslie E. Learned, rector of All Saints' Parish, Pasadena, and his family are spending their vacation at Carmel-by-the-Sea. The Dr. has most kindly and acceptably officiated at All Saints', Carmel, during his sojourn.

The Rev. Arch Perrin, Rector of the Church of St. Mary's the Virgin, San Francisco, is traveling abroad and his services are being taken by the Rev. Wallace J. Gardner of Garden City, Long Island.

The Rev. F. Ward Denys of the Diocese of Maryland, after an extended trip abroad with his family, reached San Francisco recently on the Mongolia. Mr. Denys in previous years has had calls to California parishes in San Francisco and San Jose.

The Dean's Vicar, the Rev. W. E. Hayes, well known in San Francisco and vicinity, is entering heartily into the work of the Cathedral. Their friends will be glad to know that his sister, Mrs. Weeden, is soon to come to San Francisco with her daughter to live.

Deaconess Dorsey, who has been doing faithful work for some time at the Canon Kip Memorial Mission, has been obliged on account of continued ill health to take a rest and will make her home with her mother at Sonora, assisting as she is able in the mission there.

A number of former rectors of St Paul's, Salinas, among them Bishop Sanford, sojourning on vacation at Pacific Grove, drove over to Salinas on a Sunday in July to attend service at St. Paul's, now in charge of the Rev. W. A. MacClean, formerly of Gilroy and Hollister.

The Rev. Dr. H. H. Powell will soon relinquish charge of St. Matthew's, South Berkeley, in order to give his full time to the duties as professor at the Church Divinity School and as secretary of the Correspondence School for Teacher Training recently inaugurated. He will occupy one of the cottages on the former Divinity School site in San Mateo.

The Rev. H. P. Hames of the class of 1914 of the Divinity School is visiting in England and taking a special course at the summer school at Oxford. Sailing on the same steamer was the Rev. Bayard Hale Jones, M. A., of the class 1913, who has gone abroad on a fellowship of the General Theological Seminary to take special courses of study in England and Germany.

The Rev. Dr. Manning, rector of Trinity Parish, New York, was in San Francisco with his family for a few days in July en route from southern California to New York via the Canadian Pacific. While here he visited Berkeley and other places and dined with the Bishop. Dr. Manning, it will be remembered, was a candidate in the Diocese of California and was rector of Trinity Parish in Redlands and was ordained to the Priesthood by Bishop Nichols.

The Rev. George Maxwell, Bishop's Aid for Boys, after conducting two successful camps of three weeks each, for boys and girls, has returned to the city and taken up his residence at the new St. Andrew's Inn, a home for working or school boys at Twenty-fifth and Hampshire streets. The public are invited to inspect the Inn on Thursday, August 27th, 3 to 5 P. M., when the Bishop will hold a service of Benediction.

A house warming of the new Canon Kip Memorial Mission House was held on Friday evening, July 31st. The Day Nursery has been in its new quarters for some days and services have been held in the Chapel of the Comforter during July. The Dispensary is also occupying its beautiful rooms with its limited equipment. Early in August the various clubs, clothing bureau, etc., will be inaugurated. In the near future we hope to give our readers some pictures of the new building and its various activities.

St. Andrew's Inn, a home for boys at Twenty-fifth and Hampshire streets, will be visited by the Bishop for the Benediction of the Inn and the opening of the work to the public notice, on Thursday, August 27th, from 3 to 5 p. m.

All Church people are invited and any others who are interested in aiding the ambitious working or school boy, between the ages of 10 and 18 years, who, through being compelled to live away from his home, or an orphan, or whose parent cannot keep up a home but can afford the small sum of twenty dollars per month for his living expense, which includes the best of food, unstarched laundry, gymnasium, dancing lessons and constant care and help in home school studies, habits, church life and happiness.

All these necessary things which a boy needs to help make him a useful, Christian gentleman are being given to each boy living at St. Andrew's Inn. But, until the Inn is filled, the expenses will be much more than the income.

The Bishop's Aid for Boys, the Rev. George Maxwell, who lives at the Inn and has personal oversight of the boys, is willing, if necessary, to expend all his salary for the first few months, but that will not be sufficient to meet the running expenses.

Are there not some persons who wish to encourage so ideal a work and make it possible for the right boy to live and obtain all he needs within his income or earning power?

Remember the date of Benediction and opening—Thursday, August 27, 3 to 5 p. m., and the place—Twenty-fifth and Hampshire streets, reached by the Howard street line of cars to Hampshire street, and come and bring your friends.

On the sixth of July Mrs. Celia M. Benson of St. Paul's Church, Oakland, passed to the rest of Paradise. Her death was a loss to the Church at large as well as to her own parish. To her the poor around her and the people of lands without the gospel were equally God's children in need, to be ministered to with generous effort. For some years she had been the beloved president of St. Paul's Branch of the Woman's Auxiliary. Her deep devotion, with the courage and neighborliness which pioneer experience teaches, made her life a light to those who worked with her. They will miss her surely, even while they rejoice that she is united with her loved ones in the presence of her Lord.

---

We are glad to print the following extract from a recent letter received at the Diocesan House:

Dear Sir: I am glad to offer a word of encouragement to anyone who is interested in "*The Emmanuel Movement*" and in need of such treatment as I received from Rev. Thos. P. Boyd and the minister in our own parish, Rev. Wm. Ford Higby. Mr. Boyd worked with my physician and saved me from a state of depression that is inevitably an attending condition with the illness I had. My physician and an experienced nurse both considered my rapid recovery phenomenal.

I am now receiving a little magazine "The Emmanuel Press," published every month by Rev. Thos. Parker Boyd. It is very helpful and practical, showing us how we can apply the scriptural promises so freely given in the Bible. Of course we have our Churches to expound all this, but seem to want something more personal—a channel, as it were, to come straight to us. We have the promise in our Communion service, "as well for the body as the soul," but we only believe the last half, for that is all we apply, although the body may be so oppressed that it fairly holds the spirit down. I will gladly write a personal letter giving my case fully to anyone who may be interested. I regret that I am unable to find anyone in Los Angeles giving the Emmanuel Treatment.

Very respectfully,

MRS. H. C. T.

---

"A talent is perfect in solitude; a character in the stream of the world."

"The one duty of life is, lessen every vice and enlarge every virtue."

"You never lower yourself when you stoop to raise another."

## ON LEAVING CALIFORNIA.

By Bayard Taylor.

Oh fair young land, the youngest, fairest far
Of which our world can boast,
Whose guardian planet, Evening's silver star
Illumes thy golden coast.

How art thou conquered, tamed in all the pride
Of savage beauty still?
How brought, O panther of the splendid hide,
To know thy masters' will?

No more thou sittest on the tawny hills
In indolent repose,
Or pour'st thy crystal of a thousand rills
Down from thy house of snows.

But where the wild oats wrapped thy knees in gold,
The ploughman drives his share;
And where through cañons deep, thy streams are rolled,
The miner's arm is bare.

Yet in thy lap, thus rudely rent and torn,
A nobler seed shall be.
Mother of mighty men, thou shall not mourn
Thy lost virginity!

Thy human children shall restore the grace
Gone with thy fallen pines;
The wild barbaric beauty of thy face
Shall round to classic lines.

And Order, Justice, Social Law shall curb
Thy untamed energies;
And Art and Science, with their dreams superb,
Replace thine ancient ease.

The marble, sleeping in thy mountains now,
Shall live in sculptures rare;
Thy native oak shall crown the sage's brow,
Thy bay, the poet's hair.

Thy tawny hills shall bleed their purple wine,
Thy valleys yield their oil,
And music, with her eloquence divine,
Persuade thy sons to toil.

Till Hesper, as he turns his silver beam,
No happier land shall see,
And Earth shall find her old Arcadian dream,
Restored again in thee!

---

"To him nothing is possible who is always dreaming of his past possibilities."

"There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand."

"There is no other thing that is so taxing, requiring so much education, so much wisdom, so much practice as the 'how' to live with our fellow men."

"After all, the kind of world one carries about in one's self is the important thing and the world outside takes all its grace, color and value from that."

"The soul loves honor, and passion tempts it to deflect its pathway. In the morning the soul is like a young soldier parading in stainless white; at night his garments are begrimed and soiled with self-indulgence and sin."—H. I. R.

# A Pastoral Letter

My Dear People:

Nothing touches a Californian more happily than to find himself the host to a welcome and agreeable guest. The Exposition year is, we all believe, to show that on a large and liberal scale. The characteristic hospitality of California and San Francisco will be one of the best exhibits of "1915." As Churchmen as well as Californians, however, we are to have an opportunity in the present year to show this trait to a large number of our fellow Churchmen. The Eighth Pacific Coast Conference of Churchmen under the auspices of the Brotherhood of St. Andrew is to honor us with its meetings in San Francisco next September 3rd to 6th. Active preparation for it has for several months been blocked out and promoted, looking to a large attendance of representative laity as well as clergy of the Church. Local Churchmen, aided by the experience and skill of Mr. Frank Shelby, Field Secretary of the Brotherhood of St. Andrew, have shown alert and effective initiative in getting ready for it. They are stimulating an interest in it looking out for hospitality at homes or provision for guests at hotels and accumulating by canvass the modest amount needed to have the Conference handsomely received, as you would wish it done.

This is to bespeak from you all a wide attention to what this Conference may be made to mean to us over and above the personal pleasure it will afford in greeting and meeting leaders of our household of Faith. For causes, into which I need not enter, such as the lack of a leisure class and absorptions in many other pressing duties, there is much to be desired in the line of lay initiative and "team work" on Diocesan lines. Devoted individual workers and parish officers we have as much in evidence as in most Dioceses. But, when it comes to purely Diocesan measures, we find it not altogether assuring of wide and sustained phalanxing in such attempts as Church Clubs, Wardens' Meetings for General Missionary efforts and the like. The cranking does not somehow get the vibrations of "go" for the whole Diocesan machine. Your Bishop is not unconscious that probably some of this is due to defects in his leadership. But it is also obvious that in centers of the Church, when such a spirit of thinking Diocesanwise is well developed, one thing that is contributory towards it is the impact upon Diocesan life of the coming to it of large and strong General Meetings of the Church. Indeed, we saw that here thirteen years ago when the General Convention left its decided mark on our life in 1901.

Now, what I would like to emphasize is that the coming of the Pacific Coast Conference of Churchmen in September has in it just that advantage for us if we all will avail ourselves of it. It brings a "demonstration in force," as military men call it, and brings a new sense of Church power, which is the power of the Holy Spirit, all along the line. The plans and the speakers chosen aim at that real and only true primary source of Church re-enforcement and vigor—quickening and uplifting by nothing short of a renewed appreciation of the call and vision of the power of Christ Crucified—a world power, a California power, a power for the Diocese as much today, if we will but know it and act upon it, as truly and as ready at hand as it ever has been.

Will you not, then, one and all, try to improve the opportunity? Help to prepare for it with your prayers and with ways and means for worthy hospitality. Study the Schedule to be duly published and swell the meetings with your attendance from the very first. And it would further the right receptive spirit for it not a little, if several weeks preceding it the special prayer set forth for it, is used in private and public, and if on the Sunday immediately preceding, XII Sunday after Trinity, August 30th, the Conference could be made the subject for sermons for our Congregations.

Grace, Mercy and Peace be with you.

Yours very faithfully,

William F. Nichols.

The Bishop's Office,
Diocesan House,
1215 Sacramento St.,
San Francisco, Cal.

## PRAYER

FOR THE

## Eighth Pacific Coast Conference of Churchmen

SAN FRANCISCO, SEPTEMBER 3RD TO 6TH

UNDER THE AUSPICES OF THE BROTHERHOOD OF ST. ANDREW

ALMIGHTY AND EVERLASTING GOD, Who makest us both to will and to do those things which are good and acceptable unto Thy Divine Majesty, bring all high purpose and hope to our Eighth Pacific Coast Conference of Churchmen. Widen the interest of our youth and manhood in the spread of the Kingdom of Thy Son. Sound anew the call to Prayer and Service. Quicken the sense of Church and civic duty in all our laity. Give to our clergy vision and boldness of speech in publishing the saving Gospel of Thy Son. Guide the Conference in all its deliberations and make it count for the life and work of Thy Holy Church. We ask this for the sake of Thy Son, Jesus Christ, our Lord.

*Set forth for use by the Right Reverend William F. Nichols, D. D., Bishop of California*

## THE WOMAN'S AUXILIARY.

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th St., Oakland; Telephone, Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College avenue, Berkeley.

Educational Secretary, Mrs. C. Edward Holmes, Belvedere.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

*The Altar Day Service* will be held at St. Luke's Church on Thursday, August 6th, the Feast of the Transfiguration at 10:30 o'clock. Bishop Nichols will celebrate the Holy Communion, assisted by the priest-in-charge, and will give the address. The service will be immediately followed by a conference of diocesan and parish officers, and the president especially requests the presence of a representation from every branch.

The Eighth International Pacific Coast Conference of Churchmen to be held in San Francisco early in September, will bring together a great number of earnest men and several speakers of national recognition. Among the latter is the Rev. James O. S. Huntington, O. H. C. *A Woman's Meeting* has been arranged at 3 o'clock, Friday, September 4th, at which Father Huntington will be the speaker. Auxiliary women will be glad to avail themselves of the opportunity of this meeting.

Gifts for the fair at Fairbanks, Alaska, may be mailed as late as August 10th, directed to the Missionary-in-charge, St. Matthews' Mission, Fairbanks, Alaska.

---

Occasional Church-going and still more occasional communions, as at Easter time, often lingers considerably after these have ceased to be real factors in life, but they only serve to show how disconnected they are with real life. The Church, entered at rare intervals by such people, is an alien thing to them. The changes in the service, in the edifice, in its furnishings, in its people, stand out glaringly before them, because they have not been assimilated. It is like the return in the midst of ghosts of what once were living things. Probably nothing is more dismal, nothing more barren, nothing more glaringly out of place than attendance upon divine service after the spiritual life has ceased to be stimulated by it. That barrenness, that dreariness of soul, is the beginning of the penalty for starving the spiritual life. It is self-exclusion from heaven. It is the deliberate strangling of the organs that live on spiritual food. As the fish in a dark cave lose their sight and adapt themselves to their environment, so do those who choose spiritual torpor, adapt themselves eternally to an environment of spiritual darkness. It is well said that we make our own heavens and hells, and eternity for each of us is what we fit ourselves to enjoy.—The Living Church.

---

## MR. ROOSEVELT ON DOGMA.

Mr. Roosevelt received a number of newspaper representatives before leaving London, and desired them to say, among other things, that he had that morning breakfasted with the Bishop of London, at 9 o'clock. "I have always been immensely interested," said Mr. Roosevelt, "in the work the Bishop of London has done in the East End. It has always seemed to me that he was trying to make Christianity what it ought to be. I take very little interest in dogmatic theology, but I have an immense interest in the practical application of religion, and I am very much interested in the kind of work he has done." I dare say the Bishop of London could point out to Mr. Roosevelt that it is just the dogmatic side of Christianity that is the mainspring of his work in the East End.—London Correspondence of The Living Church.

---

"Trust that man in nothing who has not a conscience in everything."


***Miss Giles, Teacher***
**Daily Difficulty Hours, 3 to 5 p. m.**
**Terms $6.00 Monthly, Upwards**
Two hours devoted to help school children with any difficulty in the daily work. Individual attention. All grades. All subjcets, including mathematics and languages. Write or telephone for particulars. **9 to 12 a. m. private lessons. Primary to College Preparatory. Terms by arrangement.** *Telephone West 2892.*
**2186 CALIFORNIA ST., 30 CRAIG COURT APTS.**

POST CARDS — Views of Episcopal churches and chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop Avenue, Brooklyn, N. Y.

**Castilleja School for Girls**
Accredited to Colleges East and West. Grammar and Preparatory Departments. Send for illustrated Catalogue.
Principal: Mary I. Lockey, A. B.
**PALO ALTO, CAL.**

**St. Matthew's School**
**EPISCOPAL**
Fifteen miles south of San Francisco—dry atmosphere—out-of-door life. Accredited to colleges East and West. Established 1866. Boys taken from seven years of age. Send for Catalog.
REV. WM. A. BREWER, RECTOR.
**Burlingame, California**

**BELMONT SCHOOL FOR BOYS**
21 miles south of San Francisco. Prepares for College. General and elective courses. Address Secretary, Dept. K, care W. T. REID, Belmont, California.

**The Hamlin School**
**A Boarding and Day School for Girls**
**2230 PACIFIC AVENUE SAN FRANCISCO**
All departments from a French School for little children (boys and girls) to High School and Post-graduate classes.
Accredited to the University of California, Leland Stanford, Jr, University and Eastern Colleges.
Classes in Vocal and Instrumental Music under competent instructors. Elocution, Sewing and Cooking classes formed.
SARAH D. HAMLIN, PRINCIPAL.

**Miss Harker's School**
**Palo Alto, California**
Boarding and day school for girls. Certificate admits to Stanford, University of California, Vassar, Smith and Mills. Intermediate and primary departments. Great attention given to music, arts and crafts. Home economics. Special nurse for younger children.
Catalogue upon application

**ANDERSON ACADEMY**
Fully accredited, aims to develop boys so that they will be strong and healthy, brave and honorable, morally clean and industrious. Equipment, climate, sanitary conditions, excellent. Next term begins August 26. Catalogue sent in on application to
**REV. WILLIAM WALKER ANDERSON, M. A., Principal**
IRVINGTON P. O., CALIFORNIA

**BURLINGAME, CAL.**
**St. Matthew's School**
**FOR BOYS**
**Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D.**
**For Catalogue and Illustrated Circular, address**
**REV. W. A. BREWER, A.B., Rector and Principal.**

**WE SELL**
**SATISFACTION**
**B. M. Atchinson & Co.**
**Butter, Eggs and Table Relishes.**
**2550 SACRAMENTO ST.**
**Telephone West 2988.**

# Calvary Church, Santa Cruz

(Concluded from the July number.)

The history of a Parish can hardly be truthful without showing the dangers arising from human differences. Calvary Parish had such an experience when a worldly-wise Vestry thought to increase Her numbers and usefulness by changes supposed to make the services more attractive. Some temporary bitterness followed but those who loved the Church best were faithful in their attendance and contributions, and after a brief trial followed by failure, the Church retained the love and devotion of both parties. The service of the Rev. Dr. Ver Mehr contributed greatly to the peaceful close to these troubles.

The Rev. Mr. Easton's pastorate covered seven years and was marked by the first missionary services held in Felton. Much love was felt by Felton people of all classes for the visiting clergyman. One afternoon he was stopped by a group of men sitting under the trees, who said: "Waal, Father Easton, are you goin' to have a meetin'?" Such being his intention, they added, "Waal, we'll be thar." The "collection" taken at the service amounted to several dollars and the clergyman's expressive surprise brought about a confession—"You see, Father Easton, we won that money this mornin' on a little bit of a hoss race, and so we just put it all on the plate."

The late Judge Edward Hanley, when he laid out the village of Felton, gave a lot for the building of an Episcopal Church. There was an old schoolhouse on the property which was rented, and from the proceeds, after paying the taxes, there remains in the hands of the trustee, Mr. Horace Gushee, a small sum toward the Church, when the need for such a building shall arise. (Note: The title to the lot has since been transferred to the Diocese.—C. O. T.)

During the pastorate of the Rev. Mr. Easton much service was given by the laity, and the generosity of Mr. Robert Eastman and Mr. Joseph Eastland, who were occasional visitors, is gratefully remembered.

In the earlier history of the Parish as well as in later years, the services were greatly helped by choirs. Many of these services, especially those given under the training of Mr. and Mrs. Henry Thompson, were artistic; and all were given in a spirit of praise and devotion, which is higher, in a serious sense, and more acceptable to God. One of the earlier members of the Church remembers a service given under difficulties. A narrow path leading to the Church surmounted a pool of mud. The path gave way, and the organist was left hanging from the fence. Fortunately, the pickets were strong enough to bear the strain necessary for the recovery of footing. A pair of muddy boots were pulled off by the Sexton in the vestibule and a choir of one played and sang the service to a congregation of five men.

(Note: The resignation of the Rev. G. A. Faston as Rector of the Parish was accepted by the Vestry on May 19, 1876. On Aug. 6th a call was extended to the Rev. Robt. Scott of Santa Barbara, and he assumed the Rectorship on Oct. 15th. During this interval the Rev. Doctor Ver Mehr and Chaplain Vaux each served the Parish as Priest-in-charge.—E. H. Mc.)

The Rev. Giles Easton was followed by the Rev. Robt. Scott, who remained three years; the Rev. George H. Ward, who after a few months gave up the charge on account of ill health; and the Rev. James C. Atkinson, who remained fifteen months.

The services of the present incumbent (1900, the Rev. C. O. Tillotson) extend over seventeen years, and are marked by work which has greatly endeared him to his people. During that time a parsonage has been built (occupied 1883), the money for which was collected by Mrs. Victoria Gerding; and a vestibule added to the west end of the church. The latter (vestibule) was the work of the Ladies' Guild, and is only one of the many good works done by that Guild. Mr. Tillotson's years have been marked by much good work done by Guilds of all ages, whose untiring energy has helped to support the Church and increase Her numbers.

The missionary work of the past five years has been done in outlying schoolhouses, and in services held at Capitola and Ben Lomond. In both the latter places churches have been built, in which one or more services are held every month by the Rector of Calvary Church.

The later years of a Church are comparatively uneventful, but a Parish which, from small beginnings, shows a Church free from debt, with a Sunday School promising to fill the gaps left by deaths and removals, and two hundred communicants, gives evidence of faithful work followed by the blessings of God.

Signed: ELIZA C. BOSTON.

Note: Following this article there appear in the Register some notes in the handwriting of the present Rector Emeritus to the following effect:

In 1902 a room was built on the south side of the church adjoining the vestry and a door cut through the south wall of the church. At Easter of the same year a vested choir and a processional Cross were introduced.

On Aug. 31, 1902, a pipe organ was opened for use in a chamber placed for it on the north side of the church.

In October, 1902, the roof of the south side of the church was reshingled; on the north side the original shingles were sound. (They are still there, 1914, but no longer sound!)

In 1905 the Rectory was repaired, enlarged, painted, and given gas and electric lighting.

On Dec. 10, 1907, the twenty-fifth anniversary of the Rectorship of the Rev. C. O. Tillotson was celebrated.

On Dec. 11, 1907, his resignation was presented and accepted by the Vestry as requested, on Dec. 15th. The Rev. Mr. Tillotson was then elected Rector Emeritus for life with an honorarium of $100 per year from Jan. 1, 1909.

Note: The dates of subsequent Rectorships will be found printed elsewhere in this issue; what has been accomplished during this time is well known to us and can be left to future historians to write.—E. H. Mc.

## RECTORS OF CALVARY CHURCH.

1. The Rev. C. F. Loop, Mar. 28, 1864-Sept. 4, 1868.
2. The Rev. G. A. Easton, 1868-May 19, 1876.

The Rev. Dr. Ver Mehr and Chaplain Vaux acted as Priests-in-charge during the vacancy in 1876. The latter is buried beneath the church.

3. The Rev. Robt. Scott, Oct. 15, 1876-Nov. 6, 1879.
4. The Rev. Geo. H. Ward, Dec. 20, 1879-April, 1881.
5. The Rev. Jas. C. Atkinson, June, 1881-Sept., 1882.
6. The Rev. C. O. Tillotson, Dec. 9, 1882-Dec. 9, 1907.
7. The Rev. F. G. Williams, Jan. 14, 1908-Jan. 19, 1910.
8. The Rev. E. H. McCollister, Aug. 1, 1910—.

## THE PAROCHIAL MISSION.

Regular Church services are maintained by the Rev. C. O. Tillotson on the first and third Sunday evenings of each month in the hall in Seabright. The beginnings of this work were back about the year 1897 when, for over a year, a group of friends used to gather in the home of Mrs. Stikeman on Sunday evenings. There, gathered about the fire, those present (of various creeds) used to sing the hymns and listen to Mrs. Stikeman's quiet reading of the Church service. For several summer Sundays the Rev. Mr. Mansfield, then of San Jose, used to take the services and give brief Sunday evening addresses. So happy were all these occasions that the little gatherings came to have the name, "The Church of the Strangers."

Mrs. Stikeman died in 1902. One or two priests held occasional services, but nothing regular was done until a little over four years ago, when the Rector Emeritus established the services mentioned at the beginning of this article. There is an average attendance of about twenty, and a volunteer choir, but different special occasions have seen Seabright Hall well filled for the services of the Church. Any person of means who would present this mission with a building site would be doing a good work for God's cause, and would lend encouragement to a faithful band of people.

Their energies may be known from the following brief account of their branch of the Woman's Auxiliary. It was organized in March, 1913. Since that time there have been weekly meetings at the home of Miss Forbes, with an average attendance of about fifteen out of thirty members. Seventy dollars in cash have been sent to the Seamen's Institute, San Francisco, together with nearly a ton of reading matter, and several boxes of fruits, flowers, etc., etc. Some forty dollars are now in the hands of their treasurer.

## THE SIGNIFICANCE OF THE SEMI-CENTENNIAL.

(Contributed.)

"Semi-Centennial," ofttimes called the "Golden Anniversary." Why "Golden?" Down through the ages that which has been designated as "golden" has represented high ideals, achievements, beauty and brightness. Can we not accept this significance in our "Semi-Centennial?"

The "event" crowns the past fifty years of faithful service, of achievement, and devotion, by both Priests and people. To the few who are here, of those who were present on that first St. Peter's Day, the occasion must be full of profound joy and satisfaction.

As we always look for the deepest gold in the heart of the flower, so, in the present, we look into the hearts of the mem-

bers of the Parish for the fullest meaning of this "Festival." There will be found gladness in having a share in these days of spiritual uplift, friendly intercourse and reunion; renewed love and interest, for and in Calvary Church Parish; the sincere desire that in Calvary Church be expressed the high ideals hoped for in the founding, and that She stand as a power for good in the community.

Each day should mean a "Golden" opportunity in our lives, but sometimes the days slip by unheeded, until a real "event" presents itself as a time for making good resolutions. As this "Anniversary" draws to a close, there should come to us all thoughts of what the future holds for Calvary Parish, and what part in the larger work of the Church She will have; how we each one, by our faith, loyalty, prayers and deeds, may help in making this Parish of the truest and most earnest in the Master's service.

The "Semi-Centennial," then, will signify a point reached? Yes, but a pause only for renewing the years past and a thankfulness for the blessings of the present before moving on into a future, bright with hopes of higher, and greater things for the Church of Him Who is the Source of All.

## THE SPIRITUAL LIFE OF THE PARISH.

(Contributed.)

Why do the faces of some whom we have met on Life's journey shine like beacon lights to guide us on our way? I think it is because their eyes are truly windows of the soul, through which shine out the beams of faith and joy. Their faith and their joy are infectious, for those around them are the stronger for their passing, and would fain linger in their presence.

What is this wondrous influence they possess? It is the love of Christ constraining them to make known to others the joy and peace with which their own hearts are filled. Christians such as these are the backbone of the spiritual life of a parish. They have wrestled long in prayer, they have suffered and agonized on many a hard-fought field, but they have not despaired or yielded.

It is not easy to talk of spiritual things, but those of whom we are thinking are always forgetful of self and eager to share their joy with others. They are, indeed, showing forth God's praise not only with their lips but in their lives. They miss no opportunity of doing loving service to their fellow-men. They speak comfort and cheer to the doubting heart and the sorrowful soul. They hold out loving hands to the weary and heavy-laden. Above all, they pray without ceasing.

"More things are wrought by prayer
Than this world dreams of."

Some of us could tell of wondrous strength and comfort brought to our own souls through the fervent prayers of a faithful friend.

How can we better help on the spiritual life of our Parish than by such ceaseless prayer and much-loving service as is offered by those who are following closest in the footsteps of the Master Himself?

Let us all resolve together at this time of our Semi-Centennial celebration, to pray daily, and pray earnestly for the spiritual welfare of our own Parish.

## SOCIAL LIFE OF A PARISH.

(Contributed.)

The social and spiritual life of a Parish are much more closely intertwined than perhaps most of us realize. If the spiritual life is what, or, rather, if it aims truly at, what it should be, the social life will take care of itself, for all the people, whether old residents or newcomers, active workers or young people who are just awakening to a sense of their personal responsibility, all alike will breathe the atmosphere of Christian fellowship and brotherly love.

How can we, one and all, help our own Parish to rise to this ideal life?

By each man looking also on the things of others, doing to others as he would be done by.

If you were a stranger and newcomer in the Parish, would you not like to be welcomed, and made to feel at home among your fellows?

Had you become careless and estranged from your Church, might not a friendly word or helping hand stretched out to you mean the beginning of better things?

If you were lonely and despondent, sick or in trouble, might not a word of comfort and cheer do much for you?

Let us all be up and doing, fostering by every means in our power the spirit of brotherly love, the spirit of Christian fellowship.

Let us greet strangers and make them welcome. Let us promote Parish sociability and try to give other people a good time rather than seeking our own pleasure.

Let each of us on all occasions, at all our meetings, set the spirit of Christian fellowship radiating from our own particular corner of the room; then will the social life of our Parish become a foretaste of the Kingdom of Heaven where we shall all truly be one in Christ because all are obedient to the Divine command to "look also on the things of others."

---

The Church's greatest asset in her work in China is the splendid band of Chinese clergy which has been raised up by means of the educational institutions and methods consistently promoted through many years. The loss of one of those men is a loss indeed. It was therefore with profound regret that the Board of Missions received a cable message announcing the death of the Rev. Wang Li Tang, who has been described by one who knows him as "perhaps the ablest, most devoted and most widely-loved of our Chinese clergy." Mr. Wang died at Shasi in the district of Hankow. Born in heathenism and poverty, he became one of the foremost leaders of the Chinese Church, living his Christianity with the fullness of faith and spiritual strength which was the admiration of all his associates.

---

**YOU can help "The Pacific Churchman" by patronizing its advertisers.**


# If You Don't Happen to Go to Church Don't Scoff at Those Who Do

IF you don't care to join the ever increasing GO TO CHURCH throng DON'T BE A SCOFFER. Words are inadequate to describe the man who seeks to ridicule or make a jest of the uplift GO TO CHURCH movement. He who finds in it a target for his cheap wit should stop and think what the world today would be without churches. If you don't care to help along the movement don't decry it.

THIS GO TO CHURCH MOVEMENT IS A WINNER. IT IS SPREADING LIKE A PRAIRIE FIRE. IN THIS THE MOST MATERIAL AGE IT IS GRIPPING THE BIG MEN OF THE COUNTRY. THEY SEE THAT IT IS A FORCE FOR GOOD NOT ONLY TO THE INDIVIDUAL, BUT TO THE NATION.

If the man who scoffs at the GO TO CHURCH movement could see himself as others do he would realize what a mistake he is making. The GO TO CHURCH movement is a serious, broad minded proposition. It will not be denied. In every city, town and hamlet in the United States there is a genuine religious awakening. It is not confined to any class or sect.

IT IS PLAIN THAT THERE NEVER WAS A TIME WHEN RELIGION WAS REALLY DEAD EVEN AMONG THE WORST. IT WAS SIMPLY SLUMBERING. IT REQUIRED AN AWAKENING. AS IT GRADUALLY DAWNED THAT THE CHURCHES WERE BEING EMPTIED AND THAT FACT WAS BROUGHT TO THE MINDS OF THE PEOPLE, THEY WERE AROUSED.

The GO TO CHURCH call found a quick and powerful response. As the call became generally disseminated there was a magnificent advance on the house of God. If you haven't joined the throng do it at once. If you have a social engagement for next Sunday break it for an engagement with God. If you have arranged for an auto drive, a game of golf or some other form of recreation remember that you ought to serve God. Will you serve him? You will.

GO TO CHURCH!

# The Eighth Province

## DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

### HOUSE OF CHURCHWOMEN.

On May 19, 1914, in St. Mark's Church, Seattle, Wash., the diocese of Olympic, through its Bishop Frederic W. Keator moved forward in its sphere and scope of ecclesiastical effort by the organization of the House of Church Women. The old historic Apostolic Church, esteemed usually as the most conservative of all the Christian churches, with confidence invests the women of the canonioso with powers and privileges corresponding to the body of men who have so long discharged and interpreted the will of the diocese in annual convention. Strange it has seemed that in "Our Father's House" women could work and worship but canon forbade their assuming any share in plan or policy of clergy and laity. But in the evolution of methods it was reserved for the Bishops of two Western frontier States, California and Washington, respectively, to have the courage, faith and wisdom, to create the House of Church Women.

The two houses of men and women meet separately or in joint session as the presiding Bishop directs. Surely this is a departure from the old order of things. Possibly the most impressive moment of the session occurred when a committee appeared from the convention at the door of the House of Church Women with a message. The House of Church Women arose to hear read the special canon which conferred legislative powers and privileges upon that body, at the conclusion of which an invitation to unite in joint session in a short service in the Church.

Upon entering the Church the presiding officer of the House of Church Women was escorted to the side of the presiding Bishop and was then formally recognized by the Convocation as such. Brief services concluded this part of the ceremonies, and adjournment was taken until afternoon.

At the afternoon session the House of Church Women elected the officers as follows. Vice-president and secretary. Committees were named and resolutions to be presented to the convention passed, a committee of three being named to announce the completing of the organization to the convention, which body then appeared at the door of the Church in a second joint session to consummate suitably the completion of their work. There seemed something prophetic in the dignity and simplicity of the entrance into Diocesan equality of Churchwomen with Churchmen, clarifying for a space the troubled atmosphere of the busy and bustling men's meeting. Bishop Keator's faith in the efficacy of woman's ways and means appeared to mount on wings of hope and confirm his convictions of its value to the Diocese. The formation of the body in itself was inspiring in the enthusiastic and trustful acquiescence of the delegates. Of 134 delegates accredited about 100 were represented, and all were grateful for the opportunity to strengthen and aid in any way possible our faithful and beloved Bishop. Many were the queries as to the need and niche for this body in our seemingly crowded departments for Church work. To summarize its position, as the Bishop sees it: It will serve the Diocese as the Auxiliary serves the Board Missions; as parish organizations serve the parish and local clergy; and from that angle we may have a lovely faith that it will prove a "very present help" to the Diocese, including in its field of service women workers from every town and hamlet in Western Washington, making a strong and certain factor in the whole Diocese of Olympia for practical church extension and efficiency which team work makes possible.

The alignment of women through this special canon gives the Bishop two arms to serve where formerly he only had one —and invests them with authority, liberty and equality in diocesan affairs. The Diocesan Convention of 1914 is historic in this decisive step forward, and the inclusion of women in the performance of the highest function of service and administration and its physical interests. It is at once a testimonal of long faithful stewardship of our church women and of an unused element of value available in the Diocese. And our good Bishop was wise in his day and generation to blaze the trail out here on Puget Sound where big men do big things in a big way.

The Diocese of Olympia seems to have epitomized that at St. Mark's Church May 19, 1914, in the organization of the House of Church Women.

MRS. MITCHELL PHILLIPS,
Chairman of Publicity Com.

---

## DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

On Sunday, July 19th, the Rev. and Mrs. J. E. Shea celebrated the second anniversary of their advent to live and labor amongst the Karok Indians at Ieece Bar, located in the interior of Siskiyou county. Notwithstanding the intense heat (the thermometer registered 108 degrees) and the added afflictions of mosquitos, fleas and poison oak, the celebration was duly observed with devout and interesting ceremonies. The place of rendezvous was the back porch of the miserable shack which these brave missionaries first occupied on their arrival in that district, and the attendance was good at the afternoon service. An unfortunate circumstance detracted somewhat from the stateliness of the occasion, however, viz.: the absence of the missionary's vestments. They had miscarried during a former pilgrimage, and so on account of the heat the priest officiated in his shirt sleeves, and being fatigued with his journey he sat on a table while he taught the people. Writing of this incident, Mr. Shea says: "I read not long ago of one of our bishops celebrating the Holy Communion vested in his overcoat, and I thought I might safely follow his example by going to the other extreme."

Mr. Shea reports another wedding ceremony; this time the groom was a young white man and the bride a half-breed. The young man walked all the way to Eureka and back to get the license. He also had two funerals recently and was making extensive preparations for a largely attended open-air service to be held in the woods at Orleans, his present headquarters, on Thursday, July 23rd, at which service seven persons would be received into the Church by Holy Baptism.

On Friday, July 14th, Mrs. Shea killed a monster rattlesnake.—I. D.

## DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Rev. D. H. Jones, rector of Christ Church, Boise, is spending his vacation with his brother on a ranch in Oregon.

A flourishing mission has recently been established at Rupert, Ida., by Archdeacon Howard Stoy of Pocatello. Seventeen baptisms have been performed, and fifteen persons presented for confirmation. A plot of ground is being negotiated for, and it is hoped that it will not be long before a church may be erected.

---

### BOY SCOUTS PUT OUT FOREST FIRE.

A troup of boy scouts of St. Michael's Cathedral, Boise, proved themselves useful citizens and a great credit to their organization last Wednesday when they discovered and extinguished a forest fire which menaced the timber near their camp.

No sooner was the blaze discovered than every scout responded to the call. A bucket brigade was formed and, passing water from the creek to the scene of action, and beating at the flames with wet bags and branches of trees, the boys soon had the fire under control, and finally extinguished.

It is not known how the fire originated, but apparently from a camp fire left by some careless traveler.

Forest fires have proved very disastrous to the great bodies of government timber in Idaho during the past few years, and the prompt action of St. Michael's boys undoubtedly prevented much damage.

---

The boy scouts of St. John's Church, Idaho Falls, and Grace Church, St. Anthony, have combined forces and will tour the Yellowstone Park the later part of July. The boys will make the trip on horseback, and will be accompanied by their scoutmaster, the Rev. Mark Rifenbark, rector of the above-named parishes. Commissary and equipment wagons have been provided, and the boys will camp en route. They will be gone for two weeks.

---

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to the agent of the Church. $850,000 are needed to meet the appropriation this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

THE SECRETARY

281 Fourth Avenue, New York.

**Legal Title for Use in Making Wills:**

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

**Spirit of Missions, $1.00 a year.**

Further particulars will be fouud in Leaflet No. 912 Send for it.

C. H. OFFERMAN
*GROCER*
FRESH VEGETABLES
Phone Franklin 5650
1347 Sacramento Street at Jones Street

RESIDENCE TELEPHONE BERKELEY 2953 — TELEPHONE KEARNY 4056

FREDERIC M. LEE
CERTIFIED PUBLIC ACCOUNTANT

401 MILLS BUILDING — SAN FRANCISCO

# The Missionary Education Movement Conference
## at Silver Bay

The Thirteenth Annual Conference of the Missionary Education Movement was held at Silver Bay, Lake George, N. Y., opening on Friday evening, July 10th, and closing on Sunday, July 19th, and was generally considered even more helpful than any of its predecessors. The conference included delegates from twenty States of the Union, the District of Columbia, Canada, and seven foreign missionary countries. Our Church delegation, the largest that has ever been in attendance, numbered 139 out of the 523 present, and was distributed among the dioceses as follows: Albany, 3; Bethlehem, 11; Central New York, 1; Connecticut, 5; Harrisburg, 2; Indianapolis, 1; Kentucky, 1; Long Island, 1; Maryland, 4; Massachusetts, 8; Minnesota, 2; Newark, 15; New Jersey, 2; North Carolina, 2; New York, 36; Pennsylvania, 26; South Carolina, 1; Southern Ohio, 5; Virginia, 4; Western Massachusetts, 1; Western New York, 7; and China, 1.

Our Board of Missions was represented by the Rev. Arthur R. Gray, Educational Secretary. The Rev. Hugh L. Burleson, Editorial Secretary of the Spirit of Missions, preached before the conference on the first Sunday morning. There were also in attendance Miss Emily C. Tillotson, Assistant Secretary of the Woman's Auxiliary; the Rev. George Davenport, Secretary of the First Province, and seven Diocesan Educational Secretaries, including two from the Junior Department. Among the many other speakers and teachers at the conference were Mr. Sam Higginbottom of the Presbyterian Church in India; Rev. Herman F. Swartz of the Congregational Home Missionary Society; Mr. Robert E. Speer of the Presbyterian Board of Foreign Missions; Dr. T. H. P. Sailer, Educational Secretary of the same Board; and the Rev. Sidney L. Gulick, Missionary of the American Board in Japan.

Throughout the conference two principal topics were kept always to the front, namely: the social force of Christian Missions, home and foreign (which is the subject for the educational campaign planned for this year by our Board), and the principles and methods of effective missionary education in parish and Sunday School.

The adaptation of Mission study to the needs of different ages and the development of Missionary interest among old and young in our parishes comprise one of the great problems of the day. In meeting this problem, which is common to all communions, the studies and maturing experience of leaders of different bodies are proving of untold value. This experience has developed a standard of efficiency that would be a revelation to those who have never come in contact with it; and the classes held at Silver Bay offer an opportunity for standardizing our own work which is almost unique. It is the unanimous belief of all who have attended these conferences that teachers of our Sunday Schools, officers of the Woman's Auxiliary or other societies, and leaders or possible leaders of Mission study classes, are certain to derive great practical benefit at the conferences. The Silver Bay classes not only base their work on advanced and approved theoretical principles of pedagogy, but have also been found most inspiring in their concrete presentations of the heroism of Missions, and the place of self-sacrifice in the normal Christian life. For instance, at one of the evening meetings in the auditorium, Dr. William H. Jefferys, of the China Mission, took the whole conference almost bodily through the experiences of a day's work at St. Luke's Hospital, Shanghai, in a way that is not likely to be forgotten, and with an intense realization of the meaning of human suffering that made medical missions a living thing to all present.

A class composed of ministers, Mission Board secretaries, laymen and laywomen, discussed the fundamental problems of organized Christianity in our time. Experiences and methods were compared, and means of increasing the religious earnestness of individuals and the efficiency of parish organizations. The proper interrelation of congregation and community was carefully studied. This class actually formulated certain common ideals and aims, with an outline of related methods which may in course of time find its way into print. It is obvious that such a conference as this is of great value to the clergy, vestrymen, and laymen generally.

Repeatedly during the conference, meetings of our Church delegation were held at Ingle Hall. At one of these meetings the Rev. Arthur R. Gray gave an illuminating description of his recent trip to the Church Missions of the Far East. On both Sundays of the conference celebrations of the Holy Communion were held at Ingle Hall. Our Church Alumni Association formed last year elected the following officers: President, Rev. J. H. Fitzgerald, Jr., Waterbury, Conn.; Vice-Presidents, Miss Gertrude Ely of Bryn Mawr, Walter S. Schutz of Hartford, Conn., and Sturgis H. Thorndike of Boston; Treasurer, Rev. Arthur J. Glasier, West Pittston, Pa.; Secretary, Mrs. Howard Richards, Jr., 1 Lexington Ave., New York City. This association offers at least one scholarship annually. The first delegate on such a scholarship was in attendance this year. Applications for scholarships should be sent to the Secretary, Mrs. Richards. An increasing number of parishes are themselves paying the expenses of one or more delegates to Silver Bay.

The Fourteenth Annual Conference of this series will be held at Silver Bay July 9th to 19th, inclusive, 1915.

FOR SALE—Half Value—A beautiful plot situated in Iona Churchyard Cypress Lawn Cemetary, Enquire: Pacific Churchman, 342 Howard St. San Francisco.

MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

YOU can help "The Pacific Churchman" by patronizing its advertisers.

## BIBLE READING IN PUBLIC SCHOOLS
### Proposed Legislation in New Zealand.

To the Editor,

Sir: As numerous enquiries concerning the proposed plan of Bible reading in the public schools of New Zealand are constantly being received here from the United States of America, the following extract describing a government bill, just introduced into the New Zealand House of Representatives, proposing to take a referendum (State wide) on the question of Bible reading in the public schools, may be of interest. Our education system is at present secular.

Extract from the "Evening Post" of June 27, 1914, Wellington, New Zealand:

**Bible in Schools Question to Be Submitted to the Electors.**

"The religious instruction in schools referendum bill, which is in charge of the Minister of Education (Hon. J. Allen), was circulated this morning.

"It proposes that, at the next Parliamentary election poll, the question shall be submitted to the electors. The voting paper will read as under: 'Religious Instruction in Schools Referendum Scheme of Instruction. Provision to be made for the reading in public schools, within school hours, of selected Bible lessons from a reading book to be provided by the Education Department, such reading to be conducted under the supervision of the public school teachers, but no sectarian teaching to be allowed. Provision to be made for religious instruction to be given within school hours to children by a minister of their own denomination, or by an accredited substitute. Any parent to have the right, if he chooses to do so, to withdraw his child from the Bible-reading, or from the religious instruction, or from both.'

"The issue will be put as follows:

"'I vote in favor of the above system.

"'I vote against the above system.'"

The bill goes on to provide that as soon as the minister has, from the returning officers, receiving a statement of the results of the polling, he must publish the results in the 'Gazette,' and those results must be laid before Parliament on the first day of the session of 1915. I am,

Yours truly,

S. PEARSON.

253 Cuba street,
Wellington, New Zealand.
1st July, 1914.

P. S.—The success of the Bible in schools movement in this country is largely due to the untiring efforts of Canon Garland, who is the national leader and organizer of the Bible in Schools party here. He is being backed by the principal Protestant churches.

The address of the executive office of the Bible in Schools party is 235 Lambton Quay, Wellington, New Zealand. S. P.

A. O. ROSSI & CO.
Successors to
BACIGALUPI, ROSSI & CO.
Wholesale and Retail Dealers in
POULTRY AND GAME
HOME MARKET. S.E. Cor. Sutter and Polk Sts.

Porcher & Seagrave
HATS
and MEN'S FURNISHINGS
1244 Market St.
Between Larkin and City Hall Square

# The Summer School in the Diocese of California

An interested and devoted band of Bible students and Sunday School workers met in the library of the Church Divinity School on the morning of June 22. The sessions of the school had been formally opened by the celebration of the Holy Communion in Grace Chapel, the Bishop of the diocese being the celebrant and preacher. The Bishop in his happy and telling way outlined the aims and scope of the school and stressed the appropriateness of the Sacrament as the fitting source of inspiration for study and work. The regular sessions opened with the first of a series of studies in the Acts and the Epistles conducted by the Very Rev. Dean Colladay of Salt Lake City. These lectures proved so illuminating and helpful that Dean Colladay supplemented the course by an exposition of the Epistle to the Ephesians, which were given directly after lunch and were well attended. The second series of lectures was on the Prayer Book and was conducted by the Rev. Charles N. Lathrop. The speaker handled the subject in a delightful way, making his hearers realize the rich heritage we possess in our incomparable liturgy. The third series, which was held at 2 p. m., was on Church History, and the lecturer was the Bishop of the diocese. This is a favorite subject with the Bishop and his masterly way of making the events of the past as vivid and realistic as the happenings of the present was followed by the closest attention. The last of the regular series was devoted to missions, and conducted by the Rev. George C. Hunting, Secretary of the Eighth Province. Most instructive and stimulating to missionary zeal were his accounts of what the Church is trying to accomplish for the evangelizing of the world.

In addition to these regular courses, which consisted of four lectures each, there were three special features which were appreciated and enjoyed not only by those who were in regular attendance at the school but by others.

The first of these features to be mentioned is the evening sessions. Monday night a rare treat was offered in the way of an organ recital in the Cathedral given by three prominent organists and assisted by a baritone soloist. The full program was as follows:

ORGAN RECITAL

The opening of the
Summer School of Religious Education
Monday, June 22nd, at 8 p. m.

PROGRAM

The following numbers by Mr. Harvey Loy, Organist First Unitarian Church, Berkeley:

1. Ecloque.....Horatio Parker
2. Gravioso .....Harvey Loy
3. Minuetto .....Dr. P. Hayes
4. Toccata (from 5th symphony) .....Widor

The following by Mr. Benj. S. Moore, Organist First Presbyterian Church, Oakland:

1. Autumn Song.....J. Bonnet
2. Suite Gothique.....Boellman

The following by Mr. Alfred J. Chaplin-Bayley, Cathedral organist:

1. Moonlight..... Ralph Kinder
2. "It is enough" (from Elijah)..... .....Mendelssohn

Mr. Harold Pracht, Baritone Soloist, Trinity Church, San Francisco:

3. Berceuse No. 2 for organ..... .....Ralph Kinder
4. "Agitato" 1st movement Sonata in D minor.....Rheinberger

On Tuesday evening a lecture was given by Dean Colladay, the subject being "The Sources of Our Bible." Here, as in his other lectures, Dean Colladay made each word go home to heart and mind in a wonderfully telling way.

Wednesday evening the Rev. Miles B. Fisher made an earnest plea for "Religious Education," pointing out its vital importance in the development of character as well as in training for efficiency. Wednesday evening was given over to a symposium on Sunday School organization, the Rev. E. W. Couper of Alameda presiding. There were three speakers, representing the Hamilton Baptist, the Central Methodist, the Calvary Presbyterian and Trinity Episcopal (Oakland) Sunday Schools. Each speaker spoke of the admirable work which his Sunday School was doing, and gave many practical suggestions for the improvement of Sunday School organization generally.

A special feature of the school was the noon lectures, which, with the exception of the one on Tuesday, dealt with matters of interest to teachers in the primary department. Thursday, Miss Harriet Bakewell of Oakland, assisted by Miss ————————, gave a most entertaining talk on songs for the kindergarten grades, illustrated by the rendition of several of these songs. Friday, the hour was given over to story telling. Miss Brown of the Oakland library, and Miss Taylor, also of Oakland, showed us how to tell stories effectively and proved that they themselves had acquired the true method of exercising the art. The address on Tuesday noon was on "Some Religious Aspects of Adolescence," and the speaker was the Rev. W. F. Higby of Centerville. The wide scope of such influences covering phases of life not usually reckoned as religious was particularly emphasized.

The word of inspiration came in happily to enforce the word of instruction when Dean Gresham, at the Vesper service, held each afternoon in Grace Chapel, gave a series of addresses on "Spiritual Symbolism," the separate topics being Symbolism of Religious History, Symbolism of the Creedal Quadrilateral, Symbolism of the Eternal Word, and Symbolism of the Personal Christ. The Dean's profound and thoughtful messages made a deep impression. No one who heard them could forget for an instant that the whole aim of Bible study and of Sunday School work is to bring us to a closer unity with God through the revelation of His Son, with its inevitable result—the unity of all God's faithful people.

On tables in the reception room of the Divinity School there was an interesting exhibit of Sunday School and Missionary material, which was eagerly inspected by many during the intervals between the sessions. Miss Fiedler and all who assisted her are to be congratulated on the successful manner in which the school was planned and carried out. Thanks are also due to the ladies who provided for the ten-cent luncheons which were served every noon. Besides their own excellence, they afforded a pleasant opportunity for social relaxation and for the workers and students to get together and compare notes. It is hoped that these valuable conferences will be kept up regularly every year and attract a much larger gathering.

---

## THE CHURCH OF ENGLAND.

If any king or Bishop of England had been asked in the ages before the Tudors as to what Church he belonged he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign until James II. became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of Magna Charta; and its first words proclaimed the freedom of "the Church of England," not of "the Church of Rome in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Romish Recusancy. And what is true of England is true of France and other Western Churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days, then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. The stupid and self-refuting name was born of the new ideas which took possession of the Latin Church after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"—Bishop Coxe.

---

There are three or four furnished rooms available in the rectory at Santa Cruz. Anyone wishing to take advantage of same for a vacation and rest may do so by writing the Rev. E. H. McCollister, as to terms, etc.—Adv.

WE PRINT booklets, circulars, cards, notices, and stationery of all kinds in first-class style, and ask you to favor us with your next order. FOSTER & SHORT PRINTING, BOOKBINDING, ENGRAVING 342 Howard Street, San Francisco, Cal.

Church Furniture

Especially

Carved Work

Those persons who contemplate a gift or memorial cannot do better than advise with us and see our exhibit of carvings.

C. F. WEBER & CO.

365 Market St. San Francisco — 512 So. Broadway Los Angeles

Northwest School Furniture Company

Portland, Oregon Seattle, Wash. Spokane, Wash.

## COMING HOME.

Recent converts to the Church from the ranks of the denominational and sectarian Protestant ministries include:

The Rev. T. G. Vauthier, formerly a Congregational minister of Vineyard Haven, Mass., confirmed on April 1st by Bishop Babcock; the Rev. Joseph Snowden, a Methodist minister for ten years, confirmed by the Bishop of western Nebraska, March 15th, and admitted as a Postulant for Holy Orders; the Rev. Arthur Josiah Torrey, formerly a minister of the Methodist Church, admitted as a candidate for Holy Orders April 11, by the Bishop of Maryland; the Rev. William Vessels Edwards, for six years a minister of the Reformed Episcopal Church at Ashtabula, Ohio, received as a Postulant for Holy Orders by the Bishop of Ohio.

The Rev. William Elliott, a former Methodist minister, was ordained to the diaconate on August 10th by Bishop Brewer, of Montana; the Rev. A. F. Worman, ordained to the diaconate by the Bishop Suffragan, of Massachusetts, September 27th, formerly a Methodist minister for nine years; the Rev. George Colby De Mott, for many years the minister of the Congregational Society at Bath, Me., confirmed by the Bishop of Maine and received as a candidate for Holy Orders; the Rev. Dr. Hugo Paul Joseph Sellinger, Professor at the Puget Sound University, Tacoma, and formerly a Methodist minister, ordained to the diaconate by the Bishop of Olympia on November 24th; the Rev. W. G. Parker, formerly pastor of the Methodist Episcopal Church, South, at Farmerville, Va., confirmed by Bishop Gibson, November 11th, and now studying for Holy Orders in the Theological Seminary of Virginia; the Rev. Robert Phillips, for some time a Methodist missionary in Alaska, ordained to the diaconate by the Suffragan Bishop of Chicago on the III Sunday in Advent; the Rev. A. J. Gladstone Dowie, son of the late Alexander Dowie, founder of Zion City, ordained to the Priesthood by the same Bishop and at the same time; the Rev. Harry J. Buxton, formerly a Methodist minister, ordered Deacon on April 8th by the Bishop of Iowa; the Rev. E. J. N. Holmes, formerly a Methodist Episcopal minister in charge of the Myrtle Street Church, Scranton, Pa., and the Rev. D. N. Neikink, formerly a German Reformed minister of Allentown, Pa., both accepted as Postulants for Holy Orders by the Bishop of Bethlehem; the Rev. Frank Orr Johnson, formerly a Presbyterian minister, ordained to the Priesthood on May 2nd by the Bishop of Pittsburg; the Rev. E. B. Mounsey, formerly a Congregational preacher, admitted as a candidate for Holy Orders by the Bishop of South Dakota; the Rev. Mr. Columbus of Garden, Mich., a former Congregational minister, confirmed by the Bishop of Marquette on June 5th; the Rev. Samuel Steinmetz, formerly a Baptist minister, ordered Deacon by Bishop of Maryland on June 21st; the Rev. Ralph F. Blanning, formerly a Methodist minister, confirmed and admitted as a Postulant by the Bishop of Montana, on June 25th.

The Bishop of Connecticut has received the Rev. Pier F. Vodold, a Roman Catholic, into this Church, and placed him in charge of the Italian mission, Hartford, under the canonical supervision of Dr. Goodwin. The Bishop later met the congregation, which is to be known as St. Paul's Mission, and formally received into the communion of this Church a number of the congregation who had been Roman Catholics.

---

Deal with a fruitless anxiety just as you would deal with an impure or resentful thought. Shut the door of your mind on it at once, and with one or two brief prayers rouse the will and turn the thoughts in a different direction. The spiritual life of the present moment is the one thing needful; as for the future evil it may never come, or if it does, you will probably find it has been far worse in anticipation than in reality.

---

Two incidents of his earlier military career are deeply significant of Washington's dominating religious spirit. In the war against the French, General Dinwiddie failed to respond to Washington's application for a chaplain to the troops, and Washington straightway wrote to the President of the Council this terse word: "Common decency, Sir, in a camp calls for religious services." And Washington persisted in reading the service himself. Four days after General Braddock's defeat, and after Washington had covered the defeat gallantly and brought the fallen leader to a place of safety, Braddock died of his wounds, and the man, Washington, who had striven to save him both from defeat and death, read the burial office over his body.—Bishop Burch, in The Living Church.

A SPECIAL INDUCEMENT
TO NEW SUBSCRIBERS

**The New York Churchman**
(weekly)
and
**The Pacific Churchman**
(monthly)

$3.50 for the Laity
$3.00 for the Clergy

In order to increase the circulation of both these publications we are making this very liberal offer.

*Address* THE PACIFIC CHURCHMAN
342 Howard Street,
San Francisco, California

**S. Foster & Co.**
WHOLESALE GROCERS

Purveyors to the United States Government, the Domestic and Foreign Missionary Society, American Board of Commissioners for Foreign Missions, etc.
Special attention given to the packing and shipment of Alaskan Supplies.

**59 and 61 MAIN ST.**
Cable Address Fosterco, San Francisco.

HERBERT LEVY MELVILLE SCHWEITZER

**Levy, Schweitzer & Co.**
WHOLESALE
BUTCHERS

*Importers of Australian Meats*

136-148 Fifth Street Telephone Sutter 626

# Literature of the Day

**What Men Live By. Work, Play, Love, Worship.** R. C. Cabor, M. D. Fourth Ed. Houghton, Mifflin & Co. Net $1.50.

We are not indebted to the publishers for the chance of reading and noticing this book, but to the grace of a kindly friend who seldom or never says praising words of anything that is not of the best or appreciably near it. But it is so teeming with wise advice most winningly put and so fitting to the occasions of life as it is lived now, that one feels driven to do something that may possibly help to make it more widely known.

The personality of the author is revealed in terms of the plainest through every page as that of one who is not only keenly observant as his profession necessitates of everything that touches the physical conditions of the sick, but gathers within his scrutiny moral and ethical symptoms as well, everything, in short, that makes for welfare—that is likely to build up righteousness, to widen horizons and develop happiness on enduring lines. Moreover he is widely different from the known varieties of pseudo healers who formulate prescriptions for the redemption of miserable lives and trumpet forth specifics for healing of the world's sores, which somehow shrivel into futility when the travail of the soul seems to be working on to utter destruction of both soul and body in a hell that doesn't need Calvanistic fire and brimstone for intensifying of mental torture. He points out with remorseless force the futility of the commonly accepted specific, institutionalism—its antithesis also, personal independence, personal care, personal teaching, personal influence. Not alms or institutions, but a friend, is what we hope to provide, not material aid or more instruction, but one's self, one's best service, seems the ideal gift.

Just here comes in the gist of the author's message—the germ out of which is developed the collective wisdom that in the charm of its friendly common sense and easily realized practicalness must surely appeal to and touch to quickening everyone but the hidebound victims of a Pharisaic complacency serenely confident that they are "increased with goods and have need of nothing." The sufferer from whatever cause must learn to stand upon his own feet, must get back into life. "Real life as we now begin to see is after all the best teaching and the best doctor. Nothing less fruitful will nourish body and soul. We do not give up friendship and personal influence, but we see that they must take their part with the other sanative influences of normal experience."

The wretched limitations of space restrain one from following up the author's methods throughout this very exceptional and unusually fascinating book, but it has been a rare pleasure to gather in the fruit of his ripened thought on the effect of work and play, of love and worship, on the life waking up to its potentialities. It is a great temptation to quote and at first sight the book seems to lend itself in the most seductive fashion to the isolation of telling "Bits," but the conviction grows that it is no more possible to do that than to lever out portions from a mosaic picture without utter damage to the whole. The whole content is for reading certainly—the judicious skipper had better leave it severely alone for it all hangs together and any dislocation of parts will be fatal to the unity and piled up forces of the argument and their interaction. And yet—even detached fragments on any of the four constituents of the work might have both an arresting and uplifting influence on the carelessly contented, if but once and casually, if the book were taken up at random. For the infection of earnestness makes itself felt on every page, the strenuous conviction of life as the thing that matters in its insoluble continuity of evolution from the elementary eternal of earth to the endless "glory of going on" in what cometh after death.

There is neither time nor space for more. But one would end this inadequate notice of one of the most remarkable and laying-hold-of-you books that has come within the range of one's reading for many a day, with these words from the last pages: "Work, love and play make a strong team together. They brace and reinforce each other. Yet they all leave us rudderless and unsatisfied without prayer. They can attain creative power only in worship which—inchoate or full-formed—is the source of all originality, because it sends us to our origin. The harder the work and play, the more intensely we devote ourselves to whomsoever and whatever we love, the more pressing is our need for recommitting, refreshing ourselves in an appeal to God.

"Yet worship is itself refreshed and supported by daily life. One mistrusts the sincerity of all religious expression by those whose lives do not furnish a large proportion of performance to a relatively small amount of prayerful pledge or petition. For religious expression is our superlative, and becomes cheap and weak unless through stored and gathered efforts we earn our right to use it. The most religious people are not those who talk and write most about God, but those who best prove their love in faithful performance of what they believe to be His will."

---

**The Christian Eucharist and the Pagan Cults.** W. M. Groton. S. T. D. Longmans, Green & Co. $1.20 net.

These are the Bohlen Lectures for last year. They are profoundly learned, learning not of the dry-as-dust order, ponderous, pulverizing in the march of it through the mind, for the author has the felicitous art of putting things, and in good English. But it is a book for the scholar. We do not believe in prohibition applied to literature, that is, not to any great extent. But it would be rather a good thing if this essay were kept beyond the reach of those who occupy the room of the unlearned. For it might generate without dissipating, grave doubts about both the prescriptive rights of Sacramental doctrines and the benefit of them to the members of Christ's Fellowship. The book is of interest and may be of use to some who may have come across that mordant criticism which regards the Sacraments as merely products of evolution traceable from the elementary stages of primitive peoples to the more finished Cults of Paganism. It is a matter of opinion, however, whether it was quite worth while to spend so much critical labor and learning on the refuting of a criticism which is of no great extent, and at the possible cost of disturbing the repose of the truth in the minds of the many who are well content to accept nor question how.

H. H.

---

## MONEY.

There are many people who say, "Oh, don't discuss money, preach about the love of God or some other topic!" But the Church needs money. It is hampered in every way for lack of it. Nearly every vestry in the land is compelled to borrow money and pay interest because of just this popular and prevalent idea that money ought not to be mentioned in Church. If all the delinquencies in envelope subscriptions were paid up next Sunday, in many instances vestrymen would be puzzled at first what to do with the money. People who are punctual and honorable about paying household accounts will let Church bills run on indefinitely, and even repudiate them in the end, for they have learned that no legal pressure is apt to be brought to collect a Church bill. It used to be the same with the doctor's bill, but now the physician who takes a proper view of his responsibility to society and his family, collects his bill just like any other creditor collects his.

The Church ought to collect its bills in the same way exactly, for the sake of the people.

We have had dinned into our ears that the Gospel is free so long, that we have come to believe that we have a right to it without paying for it. Wrong, all wrong! God never intended that we should get something for nothing. The only concession made to poverty is that the price to be paid for salvation is not beyond anyone's reasonable ability to pay.

There is no Church in the land which will not admit to its privileges all who may desire them for just whatever they are able to contribute. That is not the question. It is a question of doing what you can, which is doing what you ought. The burden is carried, always has been carried, and perhaps always will be carried by the few; but one of the indifferent many should have as his highest ambition to get to the class of the noble few.

Self-denial, what it is? A vestry committee called on a man and asked him if he could not give five cents a week on each side of the duplex envelope. The man said that he had met financial reverses, which was true; that sickness and other demands had greatly increased his expenses, which was also true; therefore, he could not afford to pledge himself even for five cents a week on each side of the envelope, which was *not true*, although perhaps he believed it. The interesting feature of the interview was this: He was smoking a ten-cent cigar at the time and he smoked at least three every day, probably more. It didn't occur to him that he could give up one cigar a day for this purpose although it did occur to the committee which waited upon him. But they were timid men and didn't say it.—Diocese of Chicago.

---

Only today is mine,
And that I owe to Thee;
Help me to make it Thine;
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting sun
I'll give it back to Thee.

# The Story of the City's Underworld

By Henry W. Adams.

If I were an artist I would paint a picture of the lost girl washing Jesus' feet with tears, and with love that could not be restrained, kissing them over and over again. Underneath would be written: "Her sins, which are many, are forgiven." "I am come to seek and to save that which was lost."

But I am not an artist, so will simply tell the story of devoted men and women, who in this great city have given their lives to destroy these fountains of evil and save the lost.

A deaconess of the Chicago Midnight Mission, who often visits the resorts of the Red Light District, says: "Sometimes, to get the attention of the girls, we carry them a pretty picture or some other little token. As you enter you see women sitting around, smoking cigarettes, drinking and cursing, seeming immune to anything uplifting. Your heart is grieved and wounded almost too much for words."

### Nellie, the Minister's Daughter.

Here is a sad story, which has a silver lining, told by a lady, now of the Chicago Law and Order League:

"Opening my mail one morning, I found a letter from the keeper of perhaps the worst house in town, which read thus:

"'Dear Madam: You are requested to call and see Nellie G——, one of our girls, who is very sick. She is anxious to see you.'

"The next morning I was on hand with some flowers, arranged in bouquets, tied with white ribbon, and a sweet loving text on each. The madam led me into the girls' sitting room. There were seven or eight young women in the room, and by the window, propped up with pillows, sat Nellie, the sick girl. Walking over to her side and taking her poor wasted hand in mine, I said: 'Nellie, you sent for me; did you not?' 'Yes, ma'am, I sent for you; don't you remember Nellie G——, who was at the hospital, and you tried to get her back to her father? I knew father and mother longed for me to come home.'

### A "Friend" Who Proved a Fiend.

"'Mr. —— (the fiend who first led her astray) found out I was well again and that my baby had found a home. That afternoon he was watching for me. He pleaded with me to forgive him, and kept at me till I went with him for a ride; then we took supper together, then—well, I lived with him for two months, and then he left me.

"'After he was gone I knew not what to do. I felt there was no hope for me, and I have been in this house for nearly two years. I hate this life, but I am dying. I want you to pray for me, and I must have the forgiveness of father and mother. Oh, to think of what they have suffered, and what I have suffered, too. Before you pray, sing one of your old songs.'

"I sang as requested, and the tears of a dying, suffering girl did what sermon or prayer could not have done, for all were weeping. One girl cried out in agony: 'Nell, don't; you'll kill us with grief. Oh, my mother! my mother!'

"Hushing their sobs, I poured out the grief and penitence of these poor sinning sisters of mine to our Father. One girl, kneeling near me, whispered: 'Just so, Lord, that's me. Oh, my God, help me!'

"That was a wonderful day's work. Three of these girls were helped back to honest Christian lives in their home towns; two are married to girlhood sweethearts; one is caring for aged parents on the home farm. Dear Nellie lies in the quiet village churchyard, where her father is still the pastor. Often he and the saintly mother, who held on to their child night and day in prayer, steal away to the quiet resting place to thank their heavenly Father for Nellie's return."

ORGANS
FOR THE
Church-Home-Lodge and School
ESTEY REED AND PIPE ORGANS
HUNGARIAN HARMONIUMS
BILHORN FOLDING ORGANS
$25.00 upward
*Write for Catalogs or Specifications*
Kohler & Chase
26 O'Farrell Street, San Francisco

## TAX EXEMPTION OF CHURCH PROPERTY.

Upon what principle does exemption of Church property rest? If it rests only upon a sort of good-natured favoritism or religious graft, it ought to be abolished with every other form of special privilege.

But we believe that it rests upon stronger ground. The church and its necessary property for carrying on its work, is the original social center in this country. The principle of the social center is now very generally accepted. Social centers are being provided, not only tax-free, but at public expense for maintenance, in most of our cities. Rural social surveys also lay great stress upon the value of the church as a social factor. The official social centers do not take the place of the church as a factor in society, nor do they supersede the use of the parish house

Whatever tends to the freer socialization of a community is a force in the interest of the public good. If the church is maintained as a private club for the pleasure of its members, it ought to be taxed. But if it is maintained for the general good of the public, it ought to be exempt. Possibly there are churches of the former class, but they are too few to be classified or to be treated separately, and the general purpose of any religious foundation ought to be assumed to be for the social good of the public, precisely as any other social center is recognized.

The Church does not ask for special privilege. It asks to be accounted as among the forces for public weal and not for private gain; and it contributes to its community, as an element in public peace and welfare, much more than the amount of its possible taxes.

It is not the non-Church member who contributes to the Church in the form of tax exemption; it is the Church that contributes to the non-Churchman by maintaining, at its own expense, a social center such as the State cannot maintain; by promoting good citizenship and thus reducing the number and the expense of criminals; and by co-operating with the schools, public and private, in the training of the children—all at no expense to the non-Church member, and as a contribution to society in general.

Destroy the churches, and the resultant lawlessness would undoubtedly increase taxes much more than the amount of taxes that could be assessed or withheld upon Church property. The Church *gives;* it does not *get*, from its community.—The Living Church.

The German Savings and Loan Society
SAVINGS (THE GERMAN BANK) COMMERCIAL
*Incorporated 1868*
(MEMBER OF THE ASSOCIATED SAVINGS BANKS OF SAN FRANCISCO)
526 CALIFORNIA ST., SAN FRANCISCO, CAL.

The following Branches for Receipt and Payment of Deposits only:
MISSION BRANCH, S. E. Corner Mission and 21st Streets.
RICHMOND DISTRICT BRANCH, S. W. Corner Clement Street and 7th Avenue.
HAIGHT STREET BRANCH, S. W. Corner Haight and Belvedere

JUNE 30th, 1914:

| | |
|---|---|
| Assets | $58,656,635.13 |
| Capital actually paid up in cash | $ 1,000,000.00 |
| Reserve and Contingent Funds | $ 1,857,717.65 |
| Employees' Pension Fund | $ 177,868.71 |
| Number of Depositors | 66,367 |

Office Hours: 10 o'clock A. M. to 3 o'clock P. M., except Saturdays to 12 o'clock M. and Saturday evenings from 6:00 o'clock P. M. to 8 o'clock P. M. for receipt of deposits only.

For the six months ending June 30, 1914, a dividend to depositors of 4% per annum was declared.

729-31 MINNA ST. PHONE PARK 5156

VINCENT J. DONOVAN
CONTRACTOR
*Painting Decorating Polishing*

REFERENCE
ST. LUKE'S HOSPITAL GRACE CATHEDRAL
ST. PAUL'S, OAKLAND THE PACIFIC CHURCHMAN

CHURCH DIVINITY SCHOOL OF THE PACIFIC LIBRARY

**Have You Money to Loan** to Property Owners?

I can offer good security, **1st Mortgages or Deeds of Trust at 6% to 8% net** to the loaner. No Expenses.

I. R. D. GRUBB
32 Montgomery Street
San Francisco, Cal.

**R. GEISSLER,**
**56 West 8th Street, New York.**
CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,
**Embroideries, Fabrics.**
MEMORIALS FOR THE CHURCH AND CEMETERY.
TRADE MARK.

**CHURCH VESTMENTS**
**EMBROIDERIES**
**Silks, Cloths, Fringes, Etc.**
Clothing for Clergymen
*COX SONS AND VINING*
72 Madison Av., New York

**J. SPAULDING & CO.**
PIONEER STEAM CARPET BEATING MACHINES
Sewing and Relaying of Carpets a Specialty
Special Attention to Carpet Dyeing
Office and Works, 353-357 TEHAMA ST., San Francisco
Phone Douglas 3084 Home Phone 2347

**McLAREN, GOODE & CO.**
CERTIFIED PUBLIC ACCOUNTANTS
**519 California Street, San Francisco**
**and at Portland and Los Angeles**
Correspondents in London, New York and other cities

**Church Furnishings**
IN GOLD, SILVER AND BRASS
Church and Chancel Furniture
WRITE FOR CATALOGUE
FOR EPISCOPAL CHURCHES
**W. & E. SCHMIDT CO.**
308 Third Street, Milwaukee, Wisconsin

**MEMORIAL WINDOWS**
IN ENGLISH STAINED GLASS
By HEATON BUTLER & BAYNE, London
ALSO THE PRODUCTIONS OF
THE GORHAM STUDIOS
Tablets, Altars, Lecturns and Church Furnishings in Gold, Silver, Brass, Bronze, Marble or Wood.
EUCHARISTIC VESTMENTS,
PRAYER BOOKS, BIBLES, Etc.
WE INVITE A COMPARISON OF VALUES
**SPAULDING & CO.**
Representing The Gorham Co's Ecclesiastical Department,
JACKSON BOULEVARD AND STATE STREET, CHICAGO, ILL.

**CHURCH EMBROIDERY**
ST. MARY'S GUILD
Trinity Church, corner Gough and Bush Streets, San Francisco
Meetings Fridays from 2:00 to 5:00 p. m. Orders taken for Altar Cloths and Altar Linen, Book Marks, Stoles, Surplices, Hangings, etc. Address
MRS. H. GULLIXSON
Duboce Apartments, San Francisco
Telephone Market 5431

Send Your Orders
FOR ANYTHING ECCLESIASTICAL OR OTHERWISE
to the
BUREAU OF INFORMATION AND SUPPLY
DIOCESAN HOUSE
1217 Sacramento St., San Francisco, Cal.

Catalogs of most of the Church Publishers and Furnishers.
Many Samples of Church Booklets, Parish Registers, Treasurer's Books, Etc.
We aim to keep in stock anything needed by the Clergy in the way of Certificates, Confirmation Manuals, Hymnals, Service Books, S. S. Reward Cards, Etc.
Will supply any Book published or anything for the Church or Sunday School at the same price as elsewhere and save you the trouble of Correspondence.
Allow 12 days for any book not in stock. Write for information about anything.
A good line of Easter Cards and Prayer and Hymnal Sets.
STOCK WILL INCREASE IN PROPORTION TO PATRONAGE.

**Iona Churchyard**
Situated in
Cypress Lawn Cemetery
*A burial ground for members of the Episcopal Church*
*CONSECRATED BY BISHOP NICHOLS, JUNE 6, 1893*
*CITY OFFICE*
Rooms 208-210-212 David Hewes Building
995 Market Street
Corner of Sixth Street San Francisco, Cal.
*Telephone, Sutter 695* *Home Telephone J 4167*
*WRITE OR CALL FOR BOOKLET*